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THE

MEXICAN GUIDE

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BY

THOMAS A. JANVIER

WITH THREE MAPS

I.—THE REPUBLIC OF MEXICO
II.—THE CITY OF MEXICO
III.—ENVIRONS OF THE CITY OF MEXICO

Donde quiera que fueres haz lo que vieres.

Tres cosas echan de su casa al hombre:
el humo, la gotera, y la mujer vocinglera.

NEW YORK
CHARLES SCRIBNER'S SONS
1898

PREFACE.

IN the present, fourth, edition of The Mexican Guide, the changes have been noted incident to the opening of the Mexican National Railway from Laredo to the City of Mexico, the opening of the International Railway from Eagle Pass to Torreon, and the opening of the Guadalajara branch of the Mexican Central—changes which have involved the rewriting of a considerable portion of the work. I shall be very grateful for any suggestions tending to its improvement from those who use the Guide; and still more grateful for corrections of the errors which, in spite of the care exercised to assure accuracy, may be found in it. Letters should be addressed in care of Messrs. Charles Scribner's Sons, No. 153-157 Fifth Avenue, New York.

NEW YORK, January, 1889.

Excepting in archæology, where I have been guided mainly by the conclusions of Mr. A. F. Bandelier, my authorities are almost exclusively Mexican. I have drawn freely upon the works of the late eminent historian Señor Manuel Orozco y Berra, and upon the works of Señor Antonio García Cubas. In ecclesiastical history I have been guided by the chronicles of

Fray Agustin de Vetancurt, Fray Baltazar de Medin Fray Isidro Felix de Espinosa, Fray Alonso de la Re Fray Francisco de Pareja, and by the works of Seño Luis Alfaro y Piña, Señor Manuel Ramirez Aparício the Canónigo José Guadalupe Romero, P. Francisco de Florencia, and the curious "Escudo de Armas de Mexico" of the Presbítero D. Cayetano de Cabrera y Quintero. In matters relating to the general history and customs of the Catholic Church I have been guided by "The Catholic Dictionary," by the Rev. William E. Addis and Thomas Arnold, M.A.; and in church statistics and details of church organization in Mexico by the works of the Presbítero, Br. Fortino Hipólito Vera, Cura Vicario Foraneo de Amecameca, to whom I am further indebted for valuable assistance and advice.

In the preparation of the summary of Mexican history I have been guided mainly by the three school histories, written from different political standpoints, of the Señores Julio Zárate, J. M. Roa Bárcena, and Manuel Payno. In the case of the war with the United States these authorities have been collated with the sketch of that war by Mr. Brantz Mayer; and in the case of the French Intervention with the "Mexique Ancien et Moderne" of M. Michel Chevalier, the contemporary essays and summaries of events in the *Revue des Deux Mondes*, and various contemporary pamphlets published in Mexico and in France. Minor authorities are cited in the text, or in notes, as they are used.

I am under great obligations to the Exmo. é Illmo. Sr. Dr. D. Pelagio Antonio de Labastida y Dávalos, Archbishop of Mexico, for assistance in prosecuting my ecclesiastical researches. I am under obligations also to General Carlos Pacheco, Minister of Public Works, for permission to republish the accompanying official maps of the City of Mexico and environs of the City of Mexico; to the late United States Envoy to Mexico, the Hon. Henry R. Jackson, for his very courteously given aid in procuring me this privilege; to Don Guillermo Prieto, and to the Rev. Father Agustin Fischer, for advice and assistance in obtaining the several works of reference required in preparing the following pages.

And most of all am I (very happily) under obligations to my wife, without whose assistance—not only in translating and in proof-reading, but in the difficult work of searching and collating original authorities—The Mexican Guide assuredly never would have been prepared.

T. A. J.

NEW YORK, January 1, 1887.

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THE MEXICAN GUIDE.

SUPPLEMENT FOR THE YEAR 1890.

N. B.—The information given here supersedes, or amends, that given under the following titles in the body of the work.

Mexican Money (p. 80). In December last the Mexican Government issued a decree that fixes June 30, 1890, as the date for the definite withdrawal from circulation of worn coin, and of the coins known as *reales*, *medios*, *cuartillas*, and *tlacos*. Holders of such coins may before such date exchange them at their nominal value for decimal currency at the National Bank in the City of Mexico, or at its agencies throughout the Republic. The mints will re-coin the old money into decimal pieces. After the date fixed for the exchange of the old coinage at its nominal value it may still be exchanged at the mints; which, however, will only redeem it according to its weight and fineness, and not according to the value stamped on it. From and after July 1, 1890, all commercial transactions must be effected on a decimal basis, infractions of this rule being punished by a fine of $25 for the first offence and $50 for every subsequent offence. Notaries in drawing up contracts are forbidden to mention the coins of the old system, even for the sake of greater clearness, on penalty of a fine of from $50 to $100. Anyone who, after June 30th, shall attempt to pass a coin of the old system will incur the same penalties as those awarded for passing illegal coinage.

Paso del Norte (p. 96). By a recent act of Congress the name of this town has been changed to Ciudad Juarez.

Hotels (p. 102). I regret to state that the worthy proprietors of the Hotel del Café Anglais, the excellent M. Gatillon and his not less excellent wife, have died during the past year. The little hotel still remains in the management of the family, however, and probably continues to deserve all that I have said in its praise.

Street Names (p. 125). As the municipal authorities have removed the ancient names from the street corners, and as nobody dreams of using the new names by which the streets are known officially, the confusion in the matter of street nomenclature in the City of Mexico is increasingly harrowing.

Mexican Central Railway (p. 343). On July 1, 1889, that portion of the Tampico division between Aguas Calientes and San Luis Potosí was opened for traffic. One train is run daily each way (running time about five hours) between these points, in close connection with both north- and south-bound trains on the main line. From Tampico westward about one hundred miles of line is operated. The company expects to have the entire division, Tampico to San Luis and thence to Aguas Calientes, in operation early in the present year. The scenery on the portion of this division that ascends from the coast to the plateau is extraordinarily fine.

Mexican National Railway (p. 343). The line from Manzanillo to Colima, sixty miles, is now in operation. The branch line from Zacatecas to the suburb of Guadalupe has been extended to the town of Ojo Caliente, a distance of twenty-eight miles.

Interoceanic Railway (p. 356). The Irolo division has been extended during the past year to the city of Puebla, and thence to Perote. In the course of the present year the company expects to complete this division through Jalapa to Vera Cruz. The Morelos division has been extended from Yautepec to Jojutla, a distance of twenty-four miles. Admirable arrangements have been made by the management of this company for the sale of excursion tickets, information concerning which may be obtained at St. Hill's Agencia Inglesa (see p. 107), or at the company's central office.

Lagos (p. 497). To the sorrow of the eating public, M. Pierre Pont has retired into private life, and the culinary glory that attached in his time to the Hotel Diligencias has passed away.

Merida (p. 499). Two lines of railway now connect Merida with its port, Progreso. Of these the broad-gauge is the more desirable. Fare, by either line, 75c. ; 100 pounds of baggage free ; running time about an hour and a half.

Station to hotel. Street cars connect the several railway stations with the Plaza Mayor. Fare 3c. ; carriages, seating four and carrying hand-luggage, cost four *reales.* Trunks are carried in carts at a charge of one or two *reales.*

Hotels. The Yucateco is the least undesirable hotel. The rate for rooms is $1.50 a day. Meals are not served. At the Bazar the rate for rooms is the same, and meals are served for six *reales.* The Central, same rate, is the least desirable of the three. The best restaurant is the Lonja Meridana, one square south from the southwest corner of the Plaza Mayor. There are several *fondas* on the north side of the Plaza Mayor at which very tolerable meals can be obtained at more reasonable prices.

Baths. There are fair baths in connection with the hotels Yucateco and Bazar. The Cenotes, or cave-baths, are a distinctive feature of Merida. Of these there are three ; the Geiser, Tivoli, and Uolpocħ (a letter h, final, crossed like a t ; a Mayan name). The *cenotes* are natural caves in the calcareous rock, are about thirty feet below the surface, and have been made accessible by steps leading down to them. The water found in them is very soft and is beautifully clear.

Carriages and Tramways. All carriages cost one dollar the hour. This rate is increased at night to $1.50 ; and during a rain, on Sundays, and on feast days, to $1.50 or $2. Seven lines of tramway traverse the city and extend into the suburbs. *The fare* within the city is three cents ; to the *suburbs, six* and nine cents.

Excursions. Three railway lines extend from Merida into the interior of the peninsula. None of these is completed to its destined terminal, but from the end of construction interesting expeditions may be made by wheeled vehicles, *baláncoches* or *calesas*, to Halacho, Motul, and Isamal. At Motul prehistoric ruins are found. Uxmal may be reached by taking the railway to Ticul (on the line to Peto), and thence driving eight leagues to the hacienda of Uxmal.

PART I.

GENERAL INTRODUCTION.

PART I.

GENERAL INTRODUCTION.

I. MEXICO.

Geographical Limits. The shape of Mexico is that of a cornucopia turned the wrong way—and the relatively slow development of the extraordinarily rich region embraced within its borders emphasizes this simile. It extends from the 15th to the 32d degree of north latitude, and from the 86th to the 116th degree of longitude west from Greenwich. Its northern and northeastern boundary is the United States (Texas, New Mexico, Arizona, and California); its western, the Pacific Ocean; its southern, the Pacific Ocean, Guatemala, and the English colony of Belize; its eastern, Belize, the Carribbean Sea, and the Gulf of Mexico. Its greatest length, from northwest to southeast, is 1,900 miles; its greatest width, 750 miles. Its superficial area is 768,500 square miles.*

Physical Features. Saving a narrow rim of land upon its coasts, Mexico is an enormous ridge, raised by volcanic force, between two oceans. This ridge is a continuation northward of the Andes. In the Isthmus of Panama, where its dimensions are least, the ridge is a mass of granite, varying from 150 to 900 feet in elevation above the sea. It runs west toward the shores of the Pacific, sending off, in Guatemala a branch northeast through the peninsula of Yucatan. On entering Mexico it trends northwest and acquires a greater breadth. The State of Oaxaca may be said to occupy the summit of a single ridge, 150 miles wide, that falls rapidly on one side to the shores of the Pacific, and on the other side descends by a succession of terraces to Tabasco and Vera Cruz. To this elevated, comparatively narrow plain succeeds the so-called table-land of Mexico, spreading almost from ocean to gulf, and having an elevation of between 4,000 and 8,000 feet above the level of the sea. Above this plateau rise the crests of the great volcanic ridge, still continuing northward. The main chain of mountains is known as the Sierra Madre. North of the 21st parallel three well-defined ranges extend. The middle range joins, finally, the Rocky Mountains; as does also the western, after making a wide loop to the westward; the eastern sinks away gradually as it approaches the Rio Grande. Humboldt's fancy for striking statement led him to write that a wagon could be driven along the elevated plateau from the City of Mexico to Santa Fé. This is true; but what a desperately up-and-down time of it the driver of that wagon would have may be seen by reference to the following table of elevations above sea-lével on the line of the Mexican Central Railway—a line that has far easier grades than would have been possible on Humboldt's theoretical route.

---

* Trustworthy statistics concerning Mexico are not obtainable. The *figures used in this* book are from the sources (usually cited in the text *or in a note)* that are recognized in Mexico as most authoritative.

Stations.	Feet.	Stations.	Feet.
Paso del Norte	3,717.40	Lagos	6,134.50
Gallego	5,448.40	Leon	5,863.60
Chihuahua	4.633.40	Querétaro	5,904.50
Santa Rosalía	4,022.40	San Juan del Rio	6,245.10
Jimenez	4.531.40	Cazadero	7,323.70
Lerdo	3,725.40	Marquéz	8,132.70
Jimulco	4,157.40	Tula	6,658.40
Calera	7,051.30	Huehuetoca	7,407.90
Zacatecas	8,044.50	Mexico	7,349.80
Aguas Calientes	6,179.50		

Climate. Lying partly within the tropical and partly within the temperate zone, and possessing so curious a physi*cal formation, Mexico* **has** three well-defined climates : hot in the *tierra caliente*, or hot lands of the coast; temperate, in the *tierra templada*, or region lying at an elevation of between 3,000 and 6,000 feet above the level of the sea; cold, in the *tierra fria*, or regions lying at an elevation of more than 6,000 feet above the level of the sea. These several climates are modified further by latitude. The "cold" region of the north really is cold, while the cold region of the south is cold only by comparison with the very hot climate found near it at a lower level. The mean thermometer (Fahrenheit) in the hot lands is 80°; in the temperate lands, 70°; in the cold lands, 60°. The extremes are about 100° in the hot lands, and about 20° in the cold lands. In the temperate lands of about the latitude of the City of Mexico the mercury generally ranges between 65° and 75° the year round. The year is divided into two seasons: the dry season, from November to May; the rainy season, from June to October. During the rainy season rain usually falls late every afternoon and in the night. The mornings usually are sparklingly clear and the air deliciously fresh and cool. The climate of Mexico, as a rule, is pleasant and healthful. The exceptions to this rule are found in summer in the hot lands of the coast, where fevers of various sorts usually prevail; and, to a less serious extent, at all seasons of the year in the damp Valley of Mexico.

Coasts and Harbors. On the east coast of Mexico the great current of the Atlantic Ocean sweeps around the peninsula of Yucatan and through the Gulf of Mexico, causing a continual extension of the beach, increase of sand-banks, barring of river mouths. On the whole Gulf coast there is no bay of any importance; no good harbor easy of access, nor any sheltered anchorage. Excellent harbors might be made, however, by removing the bars that block the entrances to the lagunas of Terminos, Santa Ana, Madera, Tamiahua, and Tampico. On the west coast the highlands approach the sea-shore, and the coast-lands, relatively, are high. On this coast are the excellent harbors of Acapulco and *San Blas*—two of the finest harbors in the world—and the very fair harbors of Guaymas, Manzanillo, Mazatlan and several smaller ports in which good anchorage and protection are found.

Plains. Upon the so-called table-land of Mexico are several great plains, which really are nearly as level as the whole of the Mexican "plateau" is supposed to be. The more notable of these are: the *Bolson* (great pocket) of Mapimí, between the States of Coahuila and Chihuahua, a vast desert, marshy region; the Bajío, in Guanajuato, a fertile plain yeilding great crops of cereals; the Cazadero, in Querétaro and Hidalgo, affording excellent pasturage (named the *Cazadero,* place of hunting, because here was organized a great hunt by the Indians in honor of the Viceroy Mendoza); the plains of Apam, in Hidalgo and Tlaxcala, celebrated for maguey plantations and for the production of peculiarly fine *pulque;* the great arid plain of San Juan, in the State of Puebla; the Salada, a sterile desert in which some small salt lakes are found, in San Luis Potosí.

Mountain Peaks. Rising above the mountain ranges are certain notable peaks. The elevations in feet (approximate) of these, and the States in which they are found, are given in the following table:

Popocatepetl, States of Mexico and Vera Cruz	17,782
Orizaba, or Citlaltepetl, State of Vera Cruz	17,356
Ixtaccíhuatl, States of Mexico and Puebla	16,060
Nevado de Toluca, or Xinantecatl, State of Mexico	15,000
Nevado de Colima, State of Jalisco	14,350
Ajusco, Federal District	13,612
Matlalcueyatl, or Malintzi, State of Tlaxcala	13,462
Cofre de Perote, or Nauchampatepetl, State of Vera Cruz	13,403
Volcan de Colima, State of Jalisco	12,728
Pico de Tancítaro, State of Michoacan	12,653
Cerro de Patamban, State of Michoacan	12,290
Zempoaltepec, State of Oaxaca	11,965
Los Llanitos, State of Guanajuato	11,013
Pico de Quincéo, State of Michoacan	10,895
Gigante, State of Guanajuato	10,653
Cerro de Culiacan, State of Guanajuato	10,640
Las Navajas, State of Hidalgo	10,528
Veta Grande, State of Zacatecas	9,965
Cumbre de Jesus María, State of Chihuahua	8,230
Cerro del Proaño, State of Zacatecas	7,762

Rivers. Although some of the rivers of Mexico are of a very considerable length, they are not navigable; nor does their volume materially increase from source to mouth. This curious constancy of volume is due partly to lack of tributaries; partly to rapid evaporation; partly to the tapping of the streams for purposes of irrigation. The more important rivers are: the Rio Grande, rising in Colorado and, after crossing New Mexico, flowing along the borders of Chihuahua, Coahuila, and Tamaulipas to the Gulf of Mexico, a total length of 1,500 miles; the Lerma, flowing through Mexico, Guanajuato, Michoacan, and Jalisco to the Pacific, 540 miles; the Balsas (also called the Mescala and the Zacatula) flowing through Tlaxcala, Puebla, Morelos, Guerrero, and Michoacan to the Pacific, 426 miles; the Yaqui, flowing through Sonora to the Gulf of California, 390 miles; the Grijalva, rising in Guatemala and flowing through Chiapas and Tabasco to the Gulf of Mexico, 350 miles; the Fuerte, flowing through Sinaloa to the Gulf of California, 340 miles; the Uzumacinta, rising in Guatemala and flowing through Campeche and Tabasco to the Gulf of Mexico, 330 miles.

Lakes. West of the city of Mexico, on the Pacific slope, in the States of Michoacan and Jalisco, is a very beautiful lake region. The more important of these western lakes are: Chapala, about 80 miles long by 30 miles broad; Cuítzeo, about 40 miles long by 10 miles broad, and Pátzcuaro, about 25 miles long by 10 miles broad. In the Bolson of Mapimí is the Lake of the Caiman, upward of 30 miles long, with a number of smaller lakes near it; in the Valley of Mexico are the large lakes of Chalco and Xochimilco (properly a single lake); and Texcoco, and the small lakes of Zumpango and San Cristóbal. Small lakes are found in almost every part of Mexico.

Animal Life. Although the ancient Mexicans did not subject to economical purposes the wild animals around them, Mexico at the present day is abundantly stocked with domesticated animals, introduced by the Spaniards. Horned cattle and horses have, indeed, grown wild in remote places, and a large part of the wealth of the country, especially in *its northern portion*, is derived from stock-ranging. Th ordinary domesticated animals of Europe—the horse, ox, ass, mule, sheep, goat, pig, chickens—are found everywhere; the turkey is native to Mexico. Dogs are painfully numerous; every Mexican town swarms with them. Cats, also an imported luxury, have taken most kindly to the land of their enforced adoption. Sleeker, finer, more engaging cats than those of Mexico are not to be found in all the world. The fact should be noted that in their treatment of all pet animals the Mexicans manifest a great tenderness. On the other hand, their treatment of beasts of burden usually is about as far removed from tenderness as anything very well can be. Wild animals of various sorts—bear, deer, wolves, jaguars, pumas, tiger-cats, and hosts of vermin—abound. A great variety of game-birds are found, and the waters yield large quantities of excellent fish and oysters. In the Gulf of California the pearl oyster is found.

Vegetable Products. Under the influence of its widely diversified climate, Mexico's vegetable products are varied in the extreme. In the hot lands are forests of mahogany, ebòny, rosewood, and other valuable hard-woods, and in the temperate and cold lands are found the oak, pine, and other forest growth of the temperate zone. The principal products of cultivation are corn, beans, wheat, rice, sugar-cane, coffee (the coffee of Uruápam is equal to the best Mocha), tobacco, cotton, cocoa, indigo, vanilla, the agave (maguey: producing an exceedingly valuable fibre, and yielding a juice from which *pulque* is made), and various medicinal plants, of which the more important are sarsaparilla and jalap. Fruits, large and small, are cultivated; and in the hot lands a great variety of tropical fruits grow wild.

Mineral Products. Mexico's greatest source of wealth is her mines. Extending from Sonora to Oaxaca, a distance of 800 miles, is a region of extraordinary mineral richness. Silver, together with a relatively small amount of gold, is found principally in Sonora, Chihuahua, Zacatecas, San Luis Potosí, Guanajuato, and Hidalgo; platina in Vera Cruz and Guerrero; copper in Guerrero, Michoacan, Guanajuato, Sonora, and Lower California; iron in Hidalgo, Guanajuato, Jalisco, and Durango—in which latter State an enormous mass of magnetic iron exists; lead in Zacatecas, Sonora, Oaxaca, and Mexico; tin in Guanajuato and Chihuahua; zinc in Guerrero; quicksilver in San Luis Potosí and Tabasco; cinnabar in Guanajuato, Zacatecas, San Luis Potosí, and Guerrero; alum in Puebla and Michoacan; bismuth in Zacatecas; salt in San Luis Potosí and elsewhere; sulphur in the crater of Popocatepetl; asphalt in Tamaulipas and Vera Cruz; naphtha in the Federal District. Petroleum has been found in Tabasco, Oaxaca, and Vera Cruz, but from the fact that it remains undeveloped, the inference may be drawn that it is of poor quality. Thoroughly carbonized coal has not as yet been discovered in Mexico. The annual output of silver, in round numbers, is about $20,000,000. The output of all other minerals together probably amounts to five millions of dollars more each year. The total silver coinage in Mexico, from the establishment of the royal mint (1537) until the present year, probably amounts to about $2,500,000,000.

Manufactures. Although surrounded by a perfect Chinese wall of prohibitory tariff, Mexico is very far from being a manufacturing country. Yet it is a fact of much economical and sociological importance that such manufactures as the mass of the people require—cotton cloth (*manta*), woollen blankets (*zarapes*), woollen cloth (*tejidos de lana*), cotton shawls (*rebosos*), leather goods (including saddles, shoes, and clothing), coarse pottery (*loza*), hats of felt and of straw—all are of native production.

Cotton goods. Of these several manufactures that of cotton is the most important. It is estimated that 26,000,000 pounds of cotton (the greater portion of which is grown in Mexico) annually is consumed, and that upward of 50,000 families are supported (in field work and mill work) by this industry. The cotton-mills usually are provided with English machinery of approved type, and the business is carried on by a few operators upon a large scale.

Woollen goods. Wool-spinning, on the contrary, is carried on (excepting the manufacture of woollen cloth) by a great many operators upon a small scale. Certain towns—as Saltillo and San Miguel de Allende—are famous for their manufacture of *zarapes*, but the work is carried on upon scattered looms, of coarse, native construction, set up singly, in private houses. Even Mexican statisticians, whose willingness to guess at almost anything is quite phenomenal, never have attempted to guess at how many *zarapes* are made annually in Mexico. The manufacture really is a very important one, for every Mexican has a *zarape*, that he uses as a cloak by day and a blanket by night—a continuous usage that must call for comparatively frequent renewals of this useful article. Woollen-mills—of which there are about a score in the Republic—are capable of being handled with a certain degree of definiteness. That painfully exact statistician, Señor Garcia Cubas, tells us that three mills in the Federal District produce annually 162,000 pieces of cloth ; that three in the State of Mexico produce 150,000 pieces of cloth and floor-carpet ; that five in the State of Puebla produce 550,000 pounds of yarn ; that three in the State of Hidalgo produce 125,000 pieces of cloth ; that various mills in the State of Guanajuato produce 85,000 cuts of cloth, and 50,000 varas of floor-carpet ; that there is a woollen-mill in the City of Mexico, in the Callejon del Bosque. He thoughtfully adds that the cuts of cloth vary in value from $2.25 to $4.25, and that the floor-carpet is worth from 83⅓ cents to $1.25 the vara. And this is a very fair specimen of what is supposed in Mexico to be statistical information !

Pottery. The third great manufacture of the country, coarse pottery, is carried on everywhere. In Guadalajara the ware is gray, or ashes-of-roses, soft-baked, unglazed but polished, and the finer pieces are decorated very elaborately in color, silver, and gold. In Zacatecas the better ware is red, hard-baked (something between earthenware and stoneware), is glazed inside and over a part of the outside with a thin glaze, and is decorated rudely but effectively with splashes of underglaze color ; an ordinary red earthenware, glazed inside, also is made. In Guanajuato the ware is hard-baked, though less hard and less delicate than that of Zacatecas ;

usually is a dark brown or a dark green; frequently is ornamented with figures in low relief; usually has a soft, rich glaze. In Puebla the finer ware is something between fine earthenware and coarse soft porcelain. It has a thick tin-glaze, and the decoration in strong color is underglaze. Excellent glazed tiles, also, are made in Puebla; to be seen in both inside and outside work in the older churches. At the little village of Santa Fé, not far from Pátzcuaro (and possibly elsewhere), a very curious iridescent ware, having, seemingly, a copper glaze, is made. The pieces sometimes are decorated in low relief. In almost every village in Mexico there is a potter, and each district produces a ware having more or less distinctly marked characteristics.

Other Manufactures. In the cane-growing regions a very considerable quantity of sugar is manufactured, though not enough to supply fully the home demand; in the tobacco country, and in the several cities, vast numbers of *cigaritos*, and a large number of cigars (*puros*) are made; the manufacture of *pulque* is carried on very extensively on the plain of Apam, and in this maguey region the distilled liquors *mezcal* and *tequila* are produced; silver is wrought in all parts of the country; felt hats are made in the principal cities and straw hats everywhere; leather work is carried on in all the cities, but its centre is the city of Leon, where also a considerable manufacture of hardware and cutlery is maintained; a large business is done, though nowhere upon a large scale, in the manufacture of sweetmeats (*dulces*); a considerable quantity of chocolate, a little glass, a little paper, a little household furniture is manufactured.

Foreign Commerce. Owing to the fragmentary character and tardiness of issue of the Treasury reports, nothing like a complete, nor even a relatively recent, exhibit of the Mexican foreign trade can be given. The following tables will give some notion, however, of the volume and tendencies of the commerce between Mexico and foreign lands. The figures, extracted from Treasury returns, are those of Señor *Garcia Cubas*.

Imports. The principal articles of importation into Mexic are cotton, raw and manufactured (nearly two-fifths of the total importation), woollens, hardware, articles of food, linen, and hemp. The following table shows the market-value of all imports for the fiscal years ending in 1874 and 1883. The great increase in the volume of trade came in the last two years of this period, and was due to the increased facilities for internal transportation afforded by the new lines of railway.

FROM.	1873–74.	1882–83.
England	$12,642,062 56	$19,760,051
United States	8,666,643 16	13,705,488
France	4,878,497 29	7,936,144
Germany	4,652,058 25	7,591,276
Spain	1.270,496 39	2,441,152
South America	1,895,541 48	361,565
Total	$34,005,299 13	$51,795,676

Exports. Instead of continuing this interesting comparison by showing in a similar table the exports to the same countries for the corresponding years, Señor Cubas presents a table that shows, not by countries but by articles, the exports for the fiscal years ending in 1878 and 1883. As railroad building had not begun in 1878, this date is as valuable for purposes of comparison as 1873–74 would have been; but the failure to specify the destination of the exports is a very serious omission. The tables are as follows:

ARTICLES.	1877–78.	1882-83.
Precious metals	$22,584,599 55	$29,628,657 69
Other exports	6,701,061 35	12,178,937 66
Total	$29,285,660 90	$41,807,595 35

The articles noted as having especially increased in exportation are: *Henequin,* from $1,078,076 to $3,311,062; cabinet woods, from $1,450,468 to $1,917,323; coffee, from $1,242,041 to $1,717,190; hides, from $1,242,041 to $1,717,190; live animals, from $30,000 to $634,376; caoutchouc, from $9,055 to $159,882. The values exported to the several countries with which Mexico deals, for the year ending in 1883, were:

To England	$17,258,242 61
" United States	16,739,097 61
" France	4,204,905 55
" Spain	1,989,258 74
" Germany	1,125,719 21
" all other countries	490,371 54
Total	$41,807,595 26

The general drift of all these figures is toward showing very conclusively that railroad building in Mexico is having a wonderfully stimulating effect upon Mexico's foreign commerce, and toward showing that a very large portion of the newly-created trade is coming to the United States. One further fact may be cited as showing still more conclusively the direction of the new flow of trade: the exports from the port of Vera Cruz, for the three years ending respectively in 1883, 1884, 1885, were $23,956,316, $25,119,420, and $17,067,096. For these same years the exports by rail into the United States through, collectively, Paso del Norte, Nuevo Laredo, Nogales, and Piedras Negras were: $2,353,422, $5,583,394, and $11,421,191.

Political Divisions and Population. In the following table, showing the area, assessed value, and population of the several States, the figures, for the most part, are approximations. How widely this approximation varies is illustrated by the two sets of figures printed in parallel columns. One of these is from the "Cuadro Geográfico, Estadístico é Histórico de los Estados Unidos Mexicanos" of Señor Garcia Cubas, published in the office of the Minister of Public Works; the other is from the "Geografía de Mexico" of Señor Alberto Correa, member of the Mexican Geographical and Statistical Society. The sum of both estimates is about the same, but the details have (for statistics) a truly refreshing variety. In point of fact, a complete census of Mexico never has been taken, nor has the whole of the country ever been surveyed.

NAMES OF STATES.	Area in square miles.	Assessed value.	Correa population.	Cubas population.
Aguas Calientes....	3,080	$5,119,693	140.000	140,430
Campeche..........	20,760	1,243,795	90,000	90,413
Coahuila...........	59,000	6,274,637	180,000	144,594
Colima.............	2,700	2,674,227	70,000	72.591
Chiapas............	29,600	3,430,212	240,000	242,029
Chihuahua.........	89,200	4,653.930	230,000	225,251
Durango...........	42,300	7,057,879	200,000	196,852
Guanajuato........	12,300	30,071,636	970,000	968,113
Guerrero..........	22,700	1,487,167	350,000	353,193
Hidalgo............	7,600	14,384,737	430,000	434,096
Jalisco.............	38,400	*23,066.248	850,000	*983,484
Mexico.............	8,080	23,391,096	710,000	710,579
Michoacan.........	23,000	22,234,279	780,000	784,108
Morelos............	1,850	15,955,515	140,000	141,565
Nuevo Leon........	25,000	9,584.790	200,000	201,732
Oaxaca.............	28,400	11,741,300	760,000	761.274
Puebla.............	12,600	30,021,544	790,000	784,466
Querétaro.........	3,800	10,560,483	200,000	203,250
San Luis Potosí....	26,100	13,553,656	520,000	516,486
Sinaloa............	36,100	4,637,790	200,000	201,918
Sonora.............	77,000	7,223,500	150,000	143,924
Tabasco............	10,000	3,859,558	110,000	108,747
Tamaulipas........	29,000	6,214,935	140,000	140.137
Tlaxcala...........	1,500	7,045,716	140,000	138,478
Vera Cruz..........	23,840	23,933,387	580,000	582,441
Yucatan...........	28,400	4,110,455	320,000	302,315
Zacatecas..........	25,300	15,615,651	430,000	422,506
Territory of Tepic..	530	†	120,000	†
Lower California...	60,000	4,355,526	30,000	30,198
Federal District....	450	54,884,421	430,000	426,804
Totals........	778,590	$368,357,763	10,500,000	10,451,974

* Including Tepic. † Included in Jalisco.

*II. CONSTITUTION AND GOVERNMENT.**

Constitution. In virtue of the Constitution adopted February 5, 1857, the Republic is formed of States free and sovereign, so far as concerns their internal affairs, united under a Federal government. The national power resides essentially and primarily in the people, from whom emanates all public authority, and by whom this authority is exercised through the channels of State and National Governments: with the reservation, so far as State authority is concerned, that the laws of the State shall not conflict with the laws of the Nation. All persons born in the Republic are free, and by entering the Republic slaves become freemen. Freedom of education, freedom to exercise the liberal professions, freedom of thought, and the freedom of the press are guaranteed—this last with the reservation that private rights and the public peace shall not be violated. No person may be obliged to work for another person without freely consenting so to work, nor without receiving just remuneration. The rights of petition and of association for any lawful object are recognized. Arms may be carried for lawful personal defence. Freedom of entrance to and exit from the Republic, and of movement from place to place within the Republic, without passport, is guaranteed. Titles of nobility, hereditary honors and prerogatives are not recognized. The judgments of privileged tribunals are not recognized. Retroactive laws are prohibited; as also are the making of treaties for the extradition of political criminals. Search without warrant is prohibited. Imprisonment for debts of a purely civil nature is prohibited; arrest is prohibited, save in the case of crimes meriting corporal punishment, as is also detention without trial for a longer period than three days. The rights of accused persons are guaranteed. The application of penalties, other than those purely correctional, is limited exclusively to judicial authority. Whipping, branding, mutilation, torture, or other infamous punishment is prohibited. Capital punishment for political crimes is prohibited. The death penalty only may be applied in punishment of the crimes of high treason, highway robbery, arson, parricide, and premeditated murder. In criminal actions three appeals only are permitted. After acquittal, a second trial for the same offence is prohibited. The inviolability of personal correspondence is guaranteed. The right of private property is recognized, and in the event of the condemnation of private property for public purposes previous indemnity, under prescribed forms, is guaranteed. The quartering of soldiers upon the private property of individuals is forbidden in times of peace; and in times of war, save under the regulations established by law. Civil and ecclesiastical corporations are not permitted to acquire landed estates. Monopolies are prohibited; saving the Government monopolies of coinage and postal traffic, and the limited monopoly enjoyed by patentees of useful inventions. The President, with the concurrence of his Cabinet, and with the approval of Congress, should Congress be in session, or of the Congressional Standing Committee, should Congress not be in session, is permitted to suspend the Constitutional guarantees: in case of invasion; of grave internal disorder, or other serious disturbance that endangers the State. All children born of Mexican parents, either within or without the Republic; all naturalized citizens; all foreigners who have acquired land within the Republic; all foreigners who have begotten children by Mexican mothers—saving, in each of these cases, when a distinct claim of citizenship elsewhere is avowed in due legal form—are regarded as Mexican citizens. As such they are liable to military service and to taxation, and are guaranteed all the peculiar rights and privileges which Mexican citizens enjoy. All persons within the Republic, *with or without citizenship*, are guaranteed the protection *afforded by the Constitution* and laws.

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* This chapter has been revised by Sr. Lic. Matias Romero, *Envoy Extraordinary and Minister* Plenipotentiary of the United States of *Mexico to the United States* of America.

The amendments to the Constitution, adopted September 25, 1873, establish the independence of Church and State; deprive Congress of the power of making laws which establish or suppress any religion whatever; institute marriage as a civil contract; substitute affirmation for religious oath; prohibit the establishment of monastic orders, without regard to denomination or object.

Government. Conformably to the constitutional law that recognizes as fundamental principles the rights of man, the Government of the Republic is representative, democratic, and federal. The supreme Federal power is divided into three branches: legislative, executive, and judicial.

The legislative power is lodged in the general Congress. This body is divided into two chambers—Senate and Chamber of Deputies—which have common and several powers. The members of the Chamber of Deputies are elected, indirectly, by popular vote, every two years, one deputy for each 40,000 inhabitants, or for each fraction of more than 20,000 inhabitants. The Senate is composed of two Senators from each State, elected indirectly. Half of this body is renewed every two years. Two sessions of Congress are held in each year. The first of these begins April 1st and ends May 31st. It may be continued, on occasion, fifteen days longer. Its business, primarily, is auditing the accounts of the previous fiscal year, and making appropriations for the fiscal year to come. The second session begins September 16th (the national holiday) and ends December 16th. It may be continued, on occasion, thirty days longer. Its business is the general regulation and conduct of the Federal Government.

The executive power is lodged in the person of the President, who is elected by electors, elected by popular vote every four years. The President is aided in the discharge of his duties by a Cabinet composed of six Ministers—of Foreign Affairs, of Internal Affairs, of Justice and Public Instruction, of Public Works, of Finance, of War and Marine—who severally authorize with their signatures the President's decrees, and who have charge of the several departments of *the Government* designated by their respective titles.

The judicial power is lodged in the Supreme Court of Justice, and in the District and Circuit Courts. The Supreme Court consists of one Chief Justice, eleven associate justices, four alternate justices, an Attorney-General, and a Public Prosecutor. These several officers are elected by indirect popular vote, and remain in office for a term of six years. The Chief Justice formerly was the functionary appointed to be President in the event of a vacancy occurring, from death or other cause other than limitation. By the law of October 3, 1882, the presidential succession now vests successively in the President and Vice-President of the Senate, and the Chairman of the Standing Committee of Congress. In the State governments an organization substantially identical with that of the Federal Government—legislative, executive, judicial—obtains.

Taxation. The Federal Government is sustained by import duties, by the stamp tax, by the internal revenue taxes, and by the "Federal contribution," this last being an additional duty levied on all taxes collected by the States. It has, besides, other sources of revenue—such as the export duties, the mint duties, and the duties on nationalized property.

The State governments are sustained by excise duties levied on all foreign and domestic merchandise, and by certain relatively small direct taxes.

The city governments are sustained by direct taxes; in some cases they receive also a percentage of the duties collected by the State.

Army. The President is commander-in-chief of the Mexican army. The command of the army in the field usually is confided to a general of division. A military school is maintained by the Federal Government. The army is divided into three sections: the active army, the reserve, the general reserve. The active army consists of infantry, 68,000; cavalry, 13,000; and a small force of artillery. The reserve consists of 24,000 men and 1,500 horses. The general reserve consists of 70,000 men and 10,000 horses. A *navy is in contemplation*, but as yet scarcely can be said to *exist*.

National Festivals. February 5th, adoption of the Federal Constitution in 1857. May 5th, victory over the French at Puebla in 1862. May 8th, birthday of Hidalgo. May 15th, fall of Querétaro and capture of Maximilian in 1867. June 21st, capture of the City of Mexico by the Liberal forces in 1867. September 15th–16th, declaration of independence by Hidalgo at Dolores (the *grito de Dolores*) in 1810.

The national flag also is displayed on the birthdays of the kings of Spain, Germany, Italy, and Belgium, and on February 22d in honor of the birth of Washington; on the anniversaries of the death of Juarez (July 18th) and of Hidalgo (July 30th); upon the days of the opening (April 1st and September 16th) and closing (usually May 31st and December 16th) of Congress; upon the anniversaries of the declaration of independence of the United States (July 4th), Argentine Republic (July 9th), Colombia (July 20th), and Peru (July 28th); upon the anniversary of the fall of the Bastile (July 14th); upon the first Sunday in June, in honor of the adoption of the Liberal Constitution by Italy; upon the birthday of the President of the Republic of Mexico.

*III. RELIGION.**

Roman Catholic. The name of the Mexican Church is given to that portion of the Catholic Apostolic Roman Church established in Mexico. The foundation of this Church was laid in the year 1517, when Yucatan was discovered by Captain Don Francisco Hernandez de Cordóva. This adventurer, one of the richest of the merchants of Cuba, sailed from that island, April 8, 1517, in command of an expedition consisting of "two great ships" and a shallop, having on board, all told, one hundred and ten men. And with these was the cleric Alonzo Gonzales, a native of Santo Domingo. Land was made near the present Cape Catoche; and presently the barbarians *gave battle* to the Spaniards. Fifteen Spaniards were wounded; but, by God's mercy, fifteen of the heathen were slain and two were captured. In the intervals of the fighting the priest Gonzales bore away from a certain heathen temple thereabouts the idols that were therein, and when the fighting was ended this temple was made a Christian church, and was dedicated under the invocation of Nuestra Señora de los Remedies (Our Lady of Succor), by whose favor victory over the barbarians had been gained. Herein, after being duly catechised and purged of their sin of idolatry, the two captive barbarians were made Christians, being baptized Melchor and Julian. And this was the first Christian church, and these were the first Christian converts, that ever were in the continental parts of the New World.

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* See also Historical Summary.

When Cortes had completed the conquest of Tenochtitlan, August 13, 1521, with the news of his victory he sent to the Emperor an urgent request that priests should be sent from Spain to aid in the conversion of the heathen in the land that he had won. But the Emperor, being beset by certain doubts as to whether he could with a healthy conscience be lord of the newly discovered region, called together at his court a council composed of the most eminent doctors of theology and laws, to which his doubtings were confided, and by which, in due course, they were resolved. This, with the need of obtaining the Papal sanction, caused a delay of nearly three years in the sending of the desired religious, clothed with assured authority, to New Spain. Meanwhile, the knowledge of these many heathen waiting for a revelation of the true faith was noised abroad in Europe; and three Flemish missionaries of the Franciscan order took upon them the duty and the joy of going forth to their salvation. These were Fray Juan de Tecto, guardian of the Monastery of Ghent, Fray Juan de Aora, and the lay brother Pedro de Gante.* Eventually, twelve missionaries were sent to New Spain, amply authorized for their work by the bull of Adrian VI. and by an order from the Emperor himself. These twelve religious, usually styled the "Twelve Apostles of Mexico," arrived in June, 1524, under the leadership of Fray Martin de Valencia, who bore from the Pope the title of Vicar of New Spain. A little after this date the project of creating the Bishopric of Mexico was mooted.* The mitre was offered by Charles V. to Fray Pedro de Gante; and, later, having been declined by this holy man, it was offered to and accepted by Fray Juan de Zumárraga. This ecclesiastic, therefore, was presented by the Emperor, December 12, 1527, to Pope Clement VII. as Bishop of Mexico; and in December of the year ensuing Zumárraga arrived at Vera Cruz, having the title of Bishop-elect and protector of the Indians. He was confirmed in his position by the bull of September 2, 1530, by which he was made Bishop of Mexico, suffragan to the Archbishop of Seville. In the consistory held by Paul III., in 1545, the Mexican Bishopric was declared independent; and by the bull of January 31, 1545, it was erected into an Archbishopric, of which Bishop Zumárraga was made Archbishop. In

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* Fray Pedro de Gante (Ghent) was a native of Flanders, and entered the Franciscan Order, it is believed, in the Monastery of Ghent. He was one of the five missionaries to the Indians who came to Mexico in 1523; and of all the missionaries who came thither he was the most able and the most zealous. The holiness and usefulness of his life, and

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his Flanders birth, especially endeared and commended him to the Emperor Charles V., and from this patron he received very large sums of money and extensive grants of land to aid him in carrying on his mission works. The marked favor of the Emperor gave rise, in later times, to the assertion that the monk was the Emperor's natural son—a fiction that is effectively disposed of by these facts: Charles V. was born in the year 1500. Fray Pedro de Gante came to Mexico, already a professed monk, in the year 1523. Consequently, he must have been born some years before the birth of his alleged father.

* The Bishopric of Yucatan was erected by the bull of Leo X., January 27, 1518, and to this see was appointed the then Bishop of Cuba, the Dominican Fray Julian Garcés. But as the Spanish conquest just then was extended into Mexico, and Yucatan for the time being was abandoned, Charles V. obtained from Pope Clement VII. a bull (October 13, 1525) by which the Bishop of Yucatan, who never had entered his diocese, was translated to the then-created see of Puebla, with the official title of Bishop of Puebla, Yucatan, Chiapas, and Oaxaca. The *first actual Bishop* of Yucatan, as a diocese separate and distinct, was *Fray Francisco de Torral*, who was consecrated August 15, 1562.

1571 the Archbishop of Mexico was made Primate of New Spain. In the consistory held by Pius IX., March 16, 1863, it was decreed that the Mexican Church should be divided into three Archdioceses: The Eastern, or that of Mexico; the Central, or that of Michoacan; the Western, or that of Guadalajara. To these Archbishoprics the several Bishoprics of Mexico are suffragan. The more important of the events leading to, attendant upon, and succeeding the very great curtailment in modern times of the prerogatives of the Church will be found in the Historical Summary.

Dioceses.	Erected.	Seat.	Churches.	Baptized membership.
Archb. Mexico	Jan. 31, 1545.[1]	Mexico.	1,654	1,328,000
Bish. Puebla	Sept. 19, 1526.	Puebla.	2,513	900.000
“ Oaxaca	June 2, 1535.	Oaxaca.	+1,000	700,000
“ Chiapas	March 19, 1539.	San Cristóbal.	500	119,000
“ Yucatan	Aug. 15, 1562.[2]	Mérida.	234	468,000
“ Tabasco	May 25, 1880.	San J. Bautista.	134	140,000
“ Tulancingo	March 16, 1863.	Tulancingo.	400	400,000
“ Vera Cruz	June 1, 1850.	Jalapa.	+100	465,000
“ Chilapa	March 16, 1863.	Chilapa.	379	300,000
“ Tamaulipas	Oct. 4, 1869.	Ciudad Victoria.	41	200,000
Archb. Michoacan	March 16, 1863[3]	Morelia.	+300	680,000
Bish. S. Luis Potosí	Aug. 30, 1854.	San Luis.	171	570,000
“ Querétaro	Jan. 26, 1862.	Queretáro.	107	280,000
“ Leon	Jan. 26, 1862.	Leon.	+100	570,000
“ Zamora	Jan. 26, 1862.	Zamora.	+100	220,000
Archb. Guadalajara	March 16, 1863[4]	Guadalajara.	376	1,100,000
Bish. Durango	Sept. 28, 1620.	Durango.	250	490,000
“ Linares	Dec. 25, 1777.	Monterey.	135	275,000
“ Sonora	May 7, 1779.	Culiacan.	200	283,000
“ Zacatecas	Jan. 26, 1862.	Zacatecas.	+100	337,000
“ Colima	March 15, 1883.	Colima.	23	[5] ......
V. A. Lower California	March 28, 1855[6]	....	3	36,000
Totals	....	....	8,820	9,861,000

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[1] Erected a bishopric, September 2, 1530. [2] The erection of January 27, 1518, lapsed. [3] Erected a bishopric, August 18, 1536. [4] Erected a bishopric, July 31, 1548. [5] Included with Guadalajara. [6] The bishopric of *California* was erected April 27, 1840, under the advocation of San Francisco. *The Vicariate Apostolic* of Lower California is the see of the titular bishop of *Anastasiópolis*.

The foregoing table is compiled from the "Catecismo geográfica-histórico-estadístico de la Iglesia Mexicana" of the presbítero Br. Fortino Hipólito Vera, vicar foráneo of Amecameca. In this work the number of ordained priests is not stated. According to Señor Garcia Cubas the parish priests alone number 1,349.

The Religious Orders in Mexico. A brief reference to the history of the religious orders in Mexico is indispensable to a good understanding of the history of the country itself. As they severally came to the Spanish colony, churches, monasteries, convents, hospitals, were built, and throughout Mexico their work survives everywhere: visibly in the buildings which they erected and in the street nomenclature, and morally in the impress that they have left upon the life of the nation. Their suppression, on the other hand, brought in its train the absolute destruction, or the deflection to secular purposes, of many of their foundations, and the acquisition by the State of all that remained; while the opening of new streets through what had been Church property, and the names which these streets received—as the Calles Independencia, Cinco de Mayo, and Lerdo, in the City of Mexico—mark, in a very striking manner, the end of the old and the beginning of the new order of things.

To the Franciscans in great part belongs the honor of having fixed firmly in Mexico the power of Spain; for their zealous missionary work among the Indians, and the hold that they had upon their Indian converts, most powerfully strengthened the position that the Spaniards conquered and in part sustained by military power. To the Dominicans, in some small part, at least, is due the collapse of the Spanish domination; for the feeling against the Inquisition unquestionably had much to do with fixing many waverers on the side of independence. To the several orders of hospitallers was due the establishment of (for the times) admirably appointed and zealously administered hospitals in every city of the colony. To the Jesuits belong the honor of having fostered learning in this new land. Broadly speaking, the influence of the religious orders upon the colony was beneficial during its first century; neutral during its second; harmful during its third. In this last epoch so considerable a portion of the wealth of the colony had come into possession of the Church that the locking up of capital blocked the channels of trade. Leaving all other questions out of consideration, the suppression of the religious orders was an economic necessity in Mexico for many years before there was found, in the person of Juarez, a statesman bold enough and strong enough to institute so radical a reform.

That the reform was executed with a certain brutal severity is less discreditable to Mexicans in particular than to humanity at large. When evil social conditions, long-fostered, at last are broken down, the radical element in the body-politic that asserts the right never fails to commit on its own account a very liberal amount of wrong. Yet all unprejudiced travellers in Mexico cannot but keenly deplore, because of the violence done to art and learning, to the romantic and to the picturesque, that in the course of the Reformation so much of value to learning and art perished, and that so many buildings, deeply interesting because of their historic or romantic associations, or in themselves picturesque, were diverted utterly from their primitive purposes or utterly destroyed.

In point of fact, many of the religious orders in Mexico disappeared before the Laws of the Reform were promulgated. The Jesuits were suppressed June 25, 1767; re-established in 1816; again suppressed in 1821; again re-established in 1853; and finally expelled from the country in 1856. The Antoninos were suppressed by a bull of Pius VI. of August 24, 1787. By a decree of the Spanish Cortes of October 1, 1820 (following the re-erection of the Constitution of 1812), executed in Mexico in 1821, the following named orders were suppressed: Agustinos recoletos, Hipólitos, Juaninos, Betlemitas, and Benedictinos. The Cosmistas (Franciscanos recoletos) having dwindled to but a few members, were absorbed into the Franciscan order proper in 1854.

All of the remaining orders were extinguished by the law *of July 12, 1859*, given in Vera Cruz under the Presidency of Juarez. Actually, however, this law did not become operative in the City of Mexico until December 27, 1860, upon the entry into the capital of the Liberal forces. Although the law provided only for the extinction of the monasteries, the partial suppression of the nunneries began almost immediately. At midnight of February 13, 1861, at a preconcerted signal (the tolling of the bell of the church of Corpus Christi) the nuns were removed from twelve convents to the ten convents remaining for the time being undisturbed. The law of February 26, 1863, declared the suppression of the female religious establishments (excepting that of the Sisters of Charity), and required the several convents to be vacated within eight days. In a few cases slight extensions of time were granted, but the actual suppression of the orders dates from March 6, 1863. Finally, the Laws of the Reform being incorporated into the Federal Constitution (December 14, 1874), the last remaining religious order, that of the Sisters of Charity, was suppressed.

The fact must be borne in mind that the suppression of the orders was not accompanied—as it was in the case of the Jesuits in 1856—by the expulsion of their members from the country. The religious orders were suppressed as communities, but their members were tolerated as individuals. In point of fact, the priests ministering in the conventual churches which remain open usually are members of the orders by which, severally, these churches were founded.

The Inquisition. As early as 1527 the influence of the Spanish Inquisition was perceptible in New Spain in the promulgation of a royal order in that year by which all Jews and Moors were banished from the Province. About the year 1529 a council was held in the city of Mexico composed of the most notable men, religious, military, and civil, then in the Province—including Bishop Fuenleal, who was President of the Audencia, together with all the members of that body; the Bishop of Mexico (Zumárraga); the heads of the *Dominican* and Franciscan orders; the municipal authori*ties and two prominent* citizens. As the result of its delib erations, this council solemnly declared: "It is most necessary that the Holy Office of the Inquisition shall be extended to this land, because of the commerce with strangers here carried on, and because of the many corsairs abounding upon our coasts, which strangers may bring their evil customs among both natives and Castilians, who by the grace of God should be kept free from heresy." Following this declaration several functionaries charged with inquisitorial powers visited the Province during the ensuing forty years, suitably discharging the duties of their office by keeping heresy and crimes against the canon law well trodden under foot. The full fruit of the declaration of the council ripened in 1570, when, under date of August 16th, a royal order issued, appointing Don Pedro Moya de Contreras (afterward Archbishop, and some time Viceroy of the Province) Inquisitor-General of New Spain, Guatemala, and the Philippine Islands, with headquarters in the City of Mexico. The chronicler Vetancurt writes with pious joy: "The tribunal of the Inquisition, the strong fort and Mount of Zion, was founded in the City of Mexico in the year 1571;" and later he adds: "They have celebrated general and particular *autos de la fé* with great concourse of dignitaries, and in all cases the Catholic faith and its truth have remained victorious." The fact should be noted that the royal order under which the Inquisition was established in Mexico expressly exempted the Indians from its jurisdiction; a politic arrangement that gave it from the outset a strong popular support. For the accommodation of the Holy Office the small monastery at first occupied by the Dominicans was placed at the disposition of the Inquisitor-General. This presently was rebuilt, to make it more in keeping with the dignity and the needs of the business carried on in it, but no record of the structure then erected remains. The existing building in the city of Mexico, now the property of the Escuela de Medicina, was begun December 5, 1732, and was completed in December, 1736. The *brasero* (brazier), or *quemadero (burning-place)*, whereon the decrees of the Holy Office were executed, was a short distance eastward of the church of San

Diego, upon land since included in the Alameda.* It was a square platform, with wall and terrace arranged for the erection of stakes to which the condemned, living or dead, were fastened to be burned. Being raised in a large open space, the spectacle could be witnessed by the entire population of the city. When the ceremony was ended, the ashes of the burned were thrown into the marsh that then was in the rear of the church of San Diego. Fray Vetancurt, describing the pleasing outlook from the door of San Diego, writes: "The view is beautified by the Plaza of San Hipólito and by the burning-place of the Holy Office." As in Spain, so also in Mexico, the Dominican order and the Inquisition were closely associated, though nominally they were independent organizations.†

The first *auto de fe*‡ in New Spain was celebrated in the year 1574: as its result, as is mentioned with much satisfaction by the chronicler Fray Baltasar de Medina, there perished "twenty-one pestilent Lutherans." From this time onward, until the Inquisition was suppressed, these edifying ceremonies were of very frequent occurrence, sometimes taking place annually (as in 1646–47–48–49) for several years in succession. Frequent though they certainly were, and large though the number of those who perished in them undoubtedly was, the number of those actually burned to death was comparatively small. In the majority of cases, even when the body of the offender was burned, grace was shown in first granting death by strangulation. Thus, in the memorable *auto de fe* of April 10, 1649, when (April 11th) fifteen persons perished, only one—Thomas Tremiño, of Sobremonte in Castile, who had "cursed the Holy Office and the Pope"—was burned alive. The remaining fourteen were burned after strangulation. When the Liberal constitution of 1812 was adopted in Spain the end of the Inquisition began. One of the first reforms introduced by the Cortes was the decree of February 22, 1813, by which the Holy Office was suppressed throughout Spain and the Spanish dependencies. This decree was promulgated in Mexico on the 8th of the ensuing June, and by proclamation of the Viceroy the property of the Inquisition was then declared forfeited to the royal treasury. Another Viceroyal proclamation ordered to be removed from the cathedral the tablets on which, according to usage, were inscribed the names of those whom the Holy Office had declared criminals. But with the overthrow of the Liberal constitution in Spain, and the return to the throne of Ferdinand VII., the decree of suppression was rescinded, and the Holy Office once more possessed its property and continued its work. The tribunal of the Inquisition was established again in Mexico, January 21, 1814. This re-erection was for only a little time. Following the revival in Spain (March, 1820) of the constitution of 1812, the decree issued by which the Inquisition was suppressed *forever.* The decree became effective in Mexico, *May 31, 1820.* There is a certain poetic fitness to be found in the fact that the last years of the Inquisition in Mexico were spent in combating strenuously the spread of Liberalism; that the last notable *auto de fe* (November 26, 1815) was that at which the accused was the patriot Morelos. The finding against him was a foregone conclusion. "The Presbítero José Maria Morelos," declared the inquisitors, "is an unconfessed heretic (*hereje formal negativo*), an abettor of heretics, and a disturber of the ecclesiastical hierarchy; a profaner of the holy sacraments; a traitor to God, to the King, and to the Pope." For which sins he was "condemned to do penance in a penitent's dress" (after the usual form), and was surrendered to the tender mercies of the secular arm. He was shot, December 22, 1815. But it was the Inquisition that died.

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* There was another *brasero* in the plazuela of San Lázaro that served for the burning of criminals whose crimes did not come within the jurisdiction of the Holy Office. The principal crimes of which the Holy Office took cognizance were heresy, sorcery, witchcraft, polygamy, seduction, unnatural crime, imposture, and personation. The extreme penalty, death by burning, was visited only upon criminals of the first order, as heretics or sorcerers. In the majority of cases the criminals were strangled before being burned.

† "St. Dominick is said to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first Inquisitor. . . . The majority of inquisitors employed have always been Dominicans, and the commissary of the Holy Office at Rome belongs, *ex officio*, to this order" (Catholic Dictionary, article Inquisition).

‡ The *auto de fe*, or act of [the profession of the] faith, was the public ceremony that followed the secret trial of criminals brought before the Inquisition. The ceremony began by the avowal by the members of the tribunal, and by all assembled with them, of their belief in Christianity and the doctrines of the Church. This act of faith, or profession of faith, being ended, the tribunal announced the crime for which each criminal had been tried, and the measure of guilt adjudged to attach to him; after which announcement, with a perfunctory recommendation to mercy, it relinquished him to the secular arm (*i.e.*, to the civil authorities) for punishment. Hence, the *auto de fe* should not be confounded, as it usually is, with the burning or other punishment that followed it, and that, in theory, was the work of the secular power alone.

Protestantism. In the year 1770, under the auspices of the then Archbishop of Mexico, Francisco Antonio Lorenzana, the then Bishop of Puebla, Francisco Fabian y Fuero, published in Puebla his "Missa Gothica seu Mozarabica"—the liturgy in use among the Gothic Christians in Spain before the liturgy of the Roman Church was introduced into the Peninsula.* The avowed purpose of this work was the revival of the Mozarabic rite in Mexico. This purpose was not immediately accomplished, but a decided tendency toward independence of thought in religious matters was created. The successful revolt against the authority of Spain tended still further toward the growth of liberal ideas. Finally, the positive measures taken by Comonfort, and later by Juarez, to diminish and to circumscribe the power of the Roman Catholic Church in Mexico, gave the opportunity for the seed that had been sown by Fabian y Fuero and Lorenzana to ripen. In the year 1868 a positive movement toward the formation of a Christian Church distinct from the Christian Church of Rome began in Mexico. A representative of this movement came in that year to the United States asking the aid of Protestants in making the movement effective. The aid desired was given, and in 1869 "The Church of Jesus in Mexico" was organized. The essential fact in regard to this Protestant Church in Mexico is that it was not the result of missionary work, but of a spontaneous movement originating among members of the Roman Catholic Church in Mexico. The distinct claim is made that it is not a new departure, but a reversion to the original creed and liturgy of the Christian Church in Spain, on the part of ex-members of the Roman communion who desire "a greater liberty of conscience, a purer worship, and a better church organization" (see Church of San Francisco). The communing membership of this church rapidly increased under the direction of Bishop Henry C. Riley (ordained by the Protestant Episcopal Church of the United States) until it was officially stated to be 6,000. Owing to causes which need not be detailed here this membership has been very greatly reduced. In 1886 * this church had a membership of about fifteen hundred; had two large church buildings, San Francisco and San José de Gracia, in the City of Mexico; three other important church buildings outside of the city, and several mission chapels; maintained two orphanages and several schools.

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* The Mozarabic Liturgy is the ancient communion-office of the Spanish Church. It belongs to the Gallican family of liturgies, and can, therefore, be traced back to the Ephesine type, on which all the Western liturgies, except the Roman, were framed. The name is a corruption of the term *Arab Mosta' ribeh*, meaning naturalized Arabs. The liturgy, however, is much older than the time of the Arab occupation of Spain. Dr. Neale concludes that its groundwork is coeval with the introduction of Christianity into the country. It was supplanted in Spain by the Roman liturgy in the eleventh century. The first mass according to the Roman form was celebrated in Aragon, in the monastery of San Juan de la Peña, March 21, 1071. This primitive liturgy never wholly ceased to be used in Spain, and even now is in use in three churches in Toledo—its maintenance in this city being due to the strong effort made to compass its general revival by Archbishop Ximenes, of Toledo, in the year 1495. The fact should be noted that Archbishop Lorenzana, *before coming to* Mexico, was Vicar-General of Toledo; and *that Bishop Fabian y Fuero*, before coming to Mexico, was Abbott *San Vicente in this diocese*.

Protestant Missions. Aid has been extended by the Protestant Episcopal Church of the United States and by the Church of England to the indigenous Protestant Church of Mexico. Missions also are maintained in Mexico by the three Protestant denominations named below, in the order in which their mission work in Mexico was begun:

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* *Statistics furnished* by letter, under date of October 4, 1886, by H. *C. Riley per J. R. Heath.*

*The Presbyterian Mission,** begun in 1872. Central stations are maintained in the City of Mexico, Zacatecas, San Luis Potosí, Jerez, Saltillo, and Lerdo, attached to which are numerous out-stations. The effective strength of the mission is: Ordained missionaries, 8; ordained natives, 27; licentiates, 19; female missionary teachers, 6; Bible-women, 3; a total native force of 79. Churches, 89; communicants 3,916; boarding-schools, 2; pupils in boarding-schools, 50; day-schools, 28; girls in day-schools, 192; boys in day-schools, 492; students for ministry, 31; sabbath-school pupils, 1,734.

The Methodist Mission,† begun in 1873. The following circuits are maintained: City of Mexico, Miraflores, San Vicente, Puebla, Sierra, Orizaba, Pachuca, Querétaro, Guanajuato. The effective strength of the mission is: Foreign missionaries, 8; assistant missionaries, 8; foreign missionaries of Women's Foreign Missionary Society, 6; native workers of Wom. For. Miss. Soc., 13; native ordained preachers, 8; native unordained preachers, 25; native teachers, 22; foreign teachers, 1; other helpers, 16; members, 728; probationers, 633; adherents 3,873; average attendance on Sunday worship, 1,431; high-schools, 1; teachers in high-school, 2; pupils in high-school, 50; day-schools, 19; day-scholars, 918; sabbath-schools, 21; sabbath scholars, 862; churches and chapels, 14; halls and other places of worship, 22; parsonages, or "homes," 14; volumes issued from the mission press during the year, 474,740, with a total of 2,595,591 pages.

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* From the Forty-ninth Annual Report of the Board of Foreign Missions of the Presbyterian Church, 1886, the current report at the time of going to press.

† From the Sixty-seventh Annual Report of the Missionary Society of the Methodist Episcopal Church, for the year 1885, the report current at the time of going to press.

*The Baptist Mission.** "The Baptist churches organized in Mexico are as follows: Under the Home Mission Society of New York, a church organized at each of the following places, Monterey, Salinas, Garcia, Santa Rosa, Montemorelos, Ebanos, Cadereyta, Apodaca, in State of Nuevo Leon, and one in the City of Mexico—nine in all, with a membership of about 300. Under the Southern Baptist Convention, churches as follows: Saltillo, Patos, Progreso, Muzquiez and Juarez, in State of Coahuila. There are about 300 members in these. There are church edifices in Monterey, Saltillo, and Patos, and $18,000 raised, which will be increased to $25 000, for the building of a house in the City of Mexico. There are thirteen ordained Baptist ministers and five schools.

Missions have been established in Matamoros and the City of Mexico (and probably at other points) by American Friends.

IV. EDUCATION.

Within the past twenty years very astonishing and very gratifying changes have been wrought in the educational condition of Mexico. As yet, the system of public instruction is by no means perfect, but it constantly is being improved. It is alive and growing, and affords substantial proof of the vitality and progressive tendencies of the nation. With very few exceptions free schools, sustained by the State or municipal governments, the church or benevolent societies, are found in all the towns and villages; and in all the cities and larger towns private schools are numerous. In the more important cities colleges and professional schools are found. Thirty years ago illiteracy was very general. At the present time, probably the majority, certainly a large proportion, of Mexicans can read and write. All of the Mexican States have recognized the necessity of obligatory, free primary instruction, and, as seen in the subjoined table, appropriate annually very considerable sums for the maintenance of free schools. Included in the general scheme are free night-schools for men and women, as well as schools in which trades are taught. The annexed table

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* Statistics received by letter from the Rev. P. C. Pope, D.D., general superintendent Church Edifice Department, under date of October 4, 1886.

STATES.	Approximate school attendance.	School appropriation.
Aguascalientes	6,500	$10,000
Campeche	4,500	15,000
Chiapas	2,500	10,000
Chihuahua	4,500	28,000
Coahuila	7,500	26,000
Colima	3,000	18,000
Durango	5,000	20.000
Guanajuato	20,000	81,000
Guerrero	15,000	35,000
Hidalgo	19,000	82,000
Jalisco	42,000	100,000
Mexico	50.000	187,000
Michoacan	11.000	53.000
Morelos	14,000	23.000
Nuevo Leon	14,000	68,000
Oaxaca	21,000	51,000
Puebla	67,000	153.000
Querétaro	10,000	30,000
San Luis Potosí	14,000	40,000
Sinaloa	9,500	58,000
Sonora	4,000	20,000
Tabasco	3,500	20,000
Tamaulipas	4,000	10,000
Tlaxcala	9,500	20,000
Vera Cruz	27,000	219,000
Yucatan	11,500	50,000
Zacatecas	21,000	72,000
Federal District	31,000	202,000
Lower California	1,000	10,000
Total	452,500	1,711,000

shows, approximately, the annual school attendance at the free schools in the several States. To the sum total of this attendance should be added at least half as many pupils more whose education is obtained in private schools and in the free schools maintained, as above noted, by the church and by benevolent societies.

Education is further encouraged by the existence of extensive libraries—largely, however, composed of the wrecks of the monastic libraries, and notably lacking in modern works of reference—in all the principal cities. The best of these is the National Library (which see), that is wonderfully rich in theology and Spanish American history, and also contains a large number of modern works. Excellent working libraries are attached to the several technical and professional institutions. Museums are maintained in the city of Mexico, in Guadalajara, in Oaxaca, and in Puebla, all of value. Numerous learned societies are found in the principal cities. Astronomical and meteorological observatories are maintained by the Federal government. Newspapers are published in all the cities and larger towns.

V. LANGUAGE AND LITERATURE.

Language. Excepting the Indian dialects, the language spoken in Mexico is Spanish. The genius of the Spanish language is such that it does not readily admit of perversion. The Spanish of Mexico, therefore, with a few slight eccentricities—*e.g.*, sounding the *ll* as *y*, the *z* and *c* as *s* instead of as *th*, which really are not Mexican peculiarities at all, but are found also in Spain—is singularly pure. There are interpolated into the language many proper names—of places, mountains, fruits, flowers, trees, animals, articles of household and field use—which are derived from the primitive dialects. These usually are softened in the transfer. Nearly all of the words, for instance, ending in *tl* are softened into *te*. Thus *coyotl* becomes *coyote ; chocolatl*, *chocolate*, and so on. The *x*, in Mexican proper names usually has the sound of *s*. Thus, Xochimilco is pronounced Sochimilco—the *ch*, as in Spanish, having the sound of *ch* in *chair*. The more important of the native dialects now in use (according to the classification of the eminent philologist Don Francisco Pimentel) are: *Mexican*, spoken by 1,750,000 persons ; Tarascan, 250,000 ; *Mixteco-Zapoteca*, 500,000 ; Maya-Quiché, 400,000, and Othomí, 704,000. Together with these, other dialects are spoken by many smaller families. The total of Mexicans speaking native languages is estimated by Señor Pimentel at 3,970,234. A very large proportion of these also speak Spanish.

Literature. Of primitive Mexican literature * very little survives; but the existing fragments are of a quality that almost tempt one into believing the picturesque romance that various writers of distinction have given us so freely in the guise of alleged Mexican history. It is hard to believe that a man capable of uttering sentiments at once so lofty and so truly poetic as those expressed by Netzahualcoyotl, chief of Texcoco, in the fifteenth century, should not have been the legitimate product of a high state of civilization; instead of being, as he assuredly was, merely an accidental interpolation of intelligence and refinement in the midst of barbarism. Poetry, however, is less a gift pertaining to civilization than to humanity. A tolerably close parallel, indeed, to the life of the poet-chief of Texcoco may be found in the life of the poet-chief of Judea—though to the poetical fervor of David the Mexican ruler united also much of the enlightened wisdom of Solomon. Texcoco was the centre of this primitive literature; perhaps it extended no farther than the little circle that the Texcocan chief drew around him. But it is certain that literary qualities of a high order are inherent in the Mexican race, and need only favorable conditions in order to manifest themselves in work of exceptional excellence. This fact was demonstrated in the years immediately succeeding the Conquest—before a severe censorship of the press was established in Mexico—by the numerous works written in Spanish by native Mexicans, men and women; to which works much of our scant knowledge of primitive Mexico is due. Succeeding this short period the prostration of letters in Mexico was absolute; saving only the theological writings in the monasteries and—for the most part in the seventeenth century—the chronicles of the several religious orders. These latter are of very great historic value, and, as a rule, they are very entertaining reading. Fray Augustin Betancurt, to be sure, although abounding in valuable facts, is desperately stupid reading. On the other hand, a more delightful book scarcely can be found than the chronicle of Fray Baltazar de Medina; and only less delightful are the chronicles of Fray Torribio de Benevente, called "Motolinia," of Fray Geronimo Mendieta, and of Fray Alonzo de la Rea. Yet works of this nature cannot be regarded as literature. They simply were histories written to order for ecclesiastical purposes. That some of them chanced to possess also literary value was nothing more than a happy accident. During the seventeenth century, however, there were two writers in Mexico, whose work is of admirable literary quality, and entitled to all respect. These were: Carlos de Sigüenza y Góngora, poet (though a stilted one), philosopher, mathematician, historian, antiquarian, and critic; and Sor Juana Ynez de la Cruz, a nun in the convent of San Gerónimo, whose writings, in verse and in prose, attracted deserved attention not only in Mexico but in Spain. The works of a third notable Mexican of this period, the dramatist Alarcon, scarcely can be regarded as belonging to Mexican literature at all; for while Alarcon was born in Mexico, and received his early education in that country, his literary life was passed in Spain.

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* It is with extreme diffidence that this very imperfect sketch of Mexican literature is offered at all. The only excuse for it is that to the majority of English readers the subject is absolutely unknown.

The revival of Mexican literature may be said to have begun in the latter part of the seventeenth century, with the notable writings of the historians Clavigero, Veytia, and Gama. It is true that Clavigero wrote in exile, having been expelled with the Jesuits, and that Veytia also wrote in foreign countries, but both were born and educated in Mexico, and both devoted themselves to writing, as did Gama, the history of that country. The poets Navarete and Tagle enlightened the early years of the present century, the former with poetry of a religious or semi-religious character, showing genuine feeling and a certain elegance of versification; the latter with various odes of a fervid rather than scholarly cast—the best being his celebrated ode addressed to the Army of the Three Guarantees (commanded by Yturbide), in which he hails the advent of Mexican Independence. Two other famous patriotic poets of this period were Ortega and Quintana-Roo. Between the years 1810 and 1820 appeared in parts the "Periquillo Sarniento" of José Joaquin Fernandez de Lizardi (over the *nom de guerre* of "El Pensador Mexicana"), a work that very well might be styled "The Mexican Gil Blas," and that to this day remains one of the wittiest and most delightful books in the whole range of Mexican literature. This has been republished again and again, and, although several other of Lizardi's works still survive, will be the work by which he will be enduringly known. The dramatist Gorostiza also belongs to this period immediately preceding the achievement of independence. His writing is clever, and a considerable ingenuity is shown in his plots. Some of his plays still hold the stage. Succeeding the war of independence Mexico was plunged for a long period in civil wars that almost wholly crushed the nation's literary life. Only a few names—those of the poets Carpio and Pesado, and of the poet and dramatist Galvan, with one or two others—rise conspicuously above the turmoil of civil strife. But during this time the generation was maturing that in our own day has raised Mexican literature—though as yet the fact scarcely is known to the outside world—to an honorable and even commanding position.

The great figure of this period, the figure that always will be great in the literary history as well as in the patriotic annals of Mexico, is that of the poet Guillermo Prieto. Born about the year 1810, almost his whole life has been passed in an atmosphere of civil war. Primarily, he is a statesman, and while the varying fortunes of the cause which he has espoused have placed him at times in extreme personal peril, and have proved his personal bravery, his fighting has been done with his tongue and pen. He is a Liberal, and much of the success of the Liberal party has been due to his wise counsel and to his sagacious management of its affairs. He has served in the higher offices of the government, an always to the profit of the country and to his own honor. As a writer upon political economy and finance he has manifested a solidity of mind and a soundness of judgment such as poets are not popularly supposed to have. For the use that he has made of these several qualities in his country's service he is honored; but as a poet he is not only honored but loved. In the intervals of his serious labors he has made time in which to write the songs and stories in verse, by which he is best known throughout the Republic. As an author of whimsical verse, as a poet of sentiment, and, above all, as a poet of patriotism, his work justly is esteemed as of the best that Mexico has produced. And still, in his young and vigorous old age, his poet life continues. In 1886 was published his "Romancero Nacional," that delightfully complements the delightful "Musa Callejera" (Curbstone Idyls) of his earlier years. Señor Altamirano, the highest critical authority in Mexico, writes: "Guillermo Prieto has closed with his book [El Romancero Nacional] the cycle of purely lyric poetry in Mexico; and whether this cycle does or does not begin again, he has acquired a new title to immortality."

In the troublous times during which Prieto began to write, other important literary work, though in a very small way, was going on. Roa Bárcena, though now best known as an historian, then was known as a poet; Lúcas Alaman, Zavala and Carlos Bustamante were engaged upon their admirable histories; in the north, Dr. Eleuterio Gonzalez was writing his fascinating "Life of Dr. Mier" and his excellent historical works relating to Northern Mexico; and various writers of high quality were aiding in the general revival of letters. The eminent historian Orozco y Berra, whose death in 1881 still is a living sorrow to those whose happiness it was to know him, has left us what henceforth must be the standard history of primitive Mexico and the Spanish Conquest, a work that deals calmly and judicially with the facts which Prescott to a certain extent has obscured by tinting them with the glow and color of romance.

The centre of the present literary life of Mexico is the *Liceo Hidalgo,* a literary society founded in the capital, September 15, 1849, and within the past few years—after a period of quiescence—renewed with a vigorous vitality. The present president of this organization is Señor Ignacio Manuel Altamirano, one of the most charming of living writers. He was born November 13, 1834, in the village of Tixtla, in Oaxaca (now in the recently erected State of Guerrero), and, like Juarez, is of pure Indian blood. His remarkable intelligence as a child gained for him a scholarship in the gift of the authorities of Tixtla, in the College of Toluca, and his career at this institution, and subsequently at the (now extinct) College of San Juan de Letran, in the City of Mexico, was a series of brilliant triumphs. He was admitted to the Mexican bar in 1859, but almost immediately entered the Liberal army, (he had already, taking a military vacation, served with distinction in the rising of Ayutla), and for two years, until Liberalism had triumphed, was a gallant and successful soldier. He was elected to the Chamber of Deputies in 1861, where he immediately made his mark as a powerful orator, and as a singularly acute and logical debater. Upon the invasion of Mexico by the French he again entered the army, and as a general officer gained a number of brilliant victories, which materially advanced the Mexican cause. At the close of the war he was elected an Associate Justice of the Supreme Court, of which he subsequently became the President Justice. His more important works are: "Rimas," a collection of charming poems; "Movimiento literario en Mexico" ("The Literary Movement in Mexico"), a work both historical and critical of very high value; "Dramaturgia Mexicana" (Mexican Dramaturgy), that supplements the previous work, and "Clemencia," a novel of singular grace and power. To these must be added a number of other novels of high merit; critical writings at once delicate, trenchant, and astute, and many inimitable descriptive sketches—as that of his own early life in his native village—that are full of poetry and grace. Señor Altamirano has been not merely a most important contributor to Mexican literature; *to him, more than to any other single writer*, *Mexican literature of the present day owes its existence.* B his associates, and by the younger literary men of Mexico he is called, lovingly and reverently, "The Master"—and this title is well deserved.

Of other living Mexican writers it is difficult to speak without making (from lack of knowledge) what may seem to be invidious distinctions, and without omissions (also from lack of knowledge) which may seem capital. Of the position of Señor Riva Palacio there can be no doubt. As an historical novelist, combining extraordinary historical accuracy and archæological correctness, with a Dumas-like dramatic power and story-telling faculty, he cannot be too warmly praised; nor can he be too warmly thanked for his lucid accuracy as an editor of historical and general literature. With him may be grouped, as living writers of high merit, the poets Juan de Dios Peza, José Maria Vigil (who by his admirable arrangement and ordering of the National Library, of which he is librarian, has done much to advance the cause of literature in Mexico, and has conferred a great favor upon all students of Spanish-American history); the archæologist and, to quote Bandelier, "great documentary historian of Mexico," Joaquin Garcia Icazbalceta; the archæologist Alfredo Chavero; the philologist Francisco Pimentel; and the philosopher Ramon Manterola. In certain aspects the philosophical writings of Señor Manterola are the most notable literary products of Mexico. His philosophy is not of the antiquated mystical and objectless sort, but belongs to the modern and eminently practical school that considers abstract subjects in the light of their direct bearing upon existing social institutions and the actual needs and affairs of human life. Work of this elevated sort necessarily implies the existence of precisely the enlarged intellectual conditions and advanced intellectual culture that in this last quarter of the nineteenth century Mexico enjoys.

VI. HISTORICAL SUMMARY.

Primitive Mexico. Into the interesting region of primitive Mexican history there is no need (fortunately) to enter here. The general opinion may be expressed, however, in regard to the writings concerning this period that, as a rule, a most gorgeous superstructure of fancy has been raised upon a very meagre foundation of fact. As romance, information of this highly imaginative sort is entertaining; but it is not edifying. Seekers after substantial information concerning primitive Mexico should consult the "Historia antigua y de la conquista de Mexico" of Manuel Orozco y Berra, or, in English, the even more satisfactory, but less comprehensive, publications of A. F. Bandelier. As showing the degree of civilization to which the Mexicans had attained at the time of the Spanish conquest, the following paragraph may be quoted from the history of the author first named: "It is to be regretted that from the wreck of this primitive civilization some of the arts peculiar to it were not saved: the methods by which its astronomers succeeded in determining the apparent motion of the sun and the length of the solar year; of working and polishing crystal and other stones; of manufacturing delicate articles of use and ornament of obsidian; of casting figures of gold and of silver in one piece; of making filagree ornaments without soldering; of applying to pottery even and transparent glazes, such as are used by makers of fine ware, with colors that, after remaining for centuries underground, still are fresh and brilliant; of weaving extremely delicate tissues of cotton mixed with silky feathers and rabbits' fur."

Period of the Conquest. The coast of Yucatan was discovered by Francisco Hernandez de Córdova, March 4, 1517, in the course of a voyage of adventure from Cuba. In the ensuing year, Velasquez, the Governor of Cuba, sent out an expedition of like nature under the command of Juan de Grijalva, who sailed along the coast of Mexico, an landed on the island of San Juan de Ulúa, fronting the existing port of Vera Cruz. The result of his trading was so good, and his report of the country—sent back by one of his captains, Pedro de Alvarado, subsequently a famous captain under Cortés—was so promising, that Velasquez at once began fitting out another expedition, on a much larger scale, for the conquest of the newly discovered land. And the command of this expedition was given to Hernando Cortés,* then thirty-four years old.

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* Cortés was born in the town of Medellin, Province of Estramadura, Spain, in the year 1485. He was the son of Don Martin Cortés de Monroy by his wife Doña Catalina Pizarro Altamirano. He came to Cuba when about nineteen years old. As the reward of his services as conqueror of Mexico, he was made Marquis del Valle de Oaxaca, by a royal order given by the Emperor Charles V. at Barcelona, July 6, 1529, and received great grants of land. He died December 2, 1547, in the town of Castelleja de la Questa, in Spain. (See Church of Jesus Nazareno.)

Cortés married in Cuba, under compulsion, Doña Catalina Juarez; and there is reason for believing the tradition preserved in Coyoacan that in that town he murdered her. Señor Orozco y Berra, in his "Noticia histórica de la Conjuracion del Marques del Valle" (Mexico, 1853), incidentally supplies the following facts concerning the descendants of the Conqueror: After the conquest Cortés married Doña Juana de Zúñiga, daughter of the Conde de Aguilar, and niece or cousin of the Duque de Bejar. Of his issue by his first wife no record survives, and it is probable that the one child that certainly was born of her died in infancy. By the Indian La Marina he left one son, Martin. By three other Indian women of rank he had three daughters. By Antonia Hermosilla he left one son, Luis. By his second wife he left three daughters and one son, also named Martin, who was the second Marques. This son returned to Mexico from Spain, in 1563, and engaged in a conspiracy (in which his illegitimate brother, Martin, also was involved) to make himself ruler of the Province. For this crime of treason his property was confiscated (but was restored in 1574) and he was sent to Spain. Don Martin, after cruel torture, was *banished forever from* Mexico. The second Marques married *Doña Ana Ramirez de* Arellano, by whom he left a son, Hernando, Before the preparation of the force was complete, Velasquez determined to remove Cortés from his command; and this fact being discovered to Cortés, he sailed hurriedly and secretly in the night from Santiago de Cuba, November 18, 1518. He refitted his fleet and augmented his force in the Cuban ports of Macaca, Trinidad, and San Cristóbal de la Habana, from which latter port he sailed February 10, 1519. Off Cape San Antonio he was joined by two more vessels; and finally sailed thence toward the coast of Mexico, February 18, 1519. With him went as interpreters the two Indians, Melchor and Julian (see page 20), brought from Yucatan by Hernando de Cordóva two years before. Most fortunately, as events turned out, the services of these Indians—whose thin veneer of Christianity presently became wofully cracked—were not required. The expeditionary force consisted of a fleet of eleven sail, including shallops; 110 mariners; 16 cavalrymen with their horses; 553 foot-soldiers; 200 Cuban Indians; a battery of ten howitzers and four falconets. On board the flagship was raised the standard of the conquest, a black ensign emblazoned with the arms of the Emperor Charles V. (the double-headed Austrian eagle with the castles and lions of Castile and Leon) having at the sides the crimson cross surrounded by blue and white smoke or

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third Marques, who married Doña Mencia de la Cerda y Bobadilla—a marriage that gained for the family the return of its feudal rights in Mexico. Pedro, the fourth Marques, son of Don Hernando, came to reside upon his estates in Mexico, and died in that country in the year 1629 In his person the legitimate male line of the Conqueror became extinct. Through the female line the property of the family passed to the Neapolitan family Pignatelli, Dukes of Monteleone. Such of the property as remains intact, still a vast estate, now belongs to José de Aragon Pignatelli y Cortés Duque de Terranova y Monteleone.

The illegitimate sons of the Conqueror, Martin and Luis, were recognized by their father. Don Martin married Doña Bernaldina de Porras, by whom he had one son, Hernando. With the record of his banishment all trace of him and his descendants is lost. The descendants of Don Luis are known as Cortés-Hermosilla.

clouds, and bearing the motto: *Amici, sequamur crucem et si nos fidem habemus vere in hoc signo vincemus*—"Friends, let us follow the cross, and, if we have faith, by this sign we shall conquer." Bearing this flag, and under the patronage of the Apostle Peter, the fleet put out to sea.

The first halt was made (for missionary and marauding purposes) on the island of Cozumel. Here the Spaniard Gerónimo de Aguilar, shipwrecked in those parts in the year 1511, joined the expedition, and, having acquired the language of the coast, was most useful thereafter as an interpreter. The famous interpreter to the expedition, however, was the Indian woman La Marina. Sailing from Cozumel March 13th, and coasting around Yucatan, a landing on the mainland was made on the shores of the river Tabasco, or Grijalva, March 20th. Here there was battling with the Indians, that resulted in victory for the invaders; and as a result of the victory presents were made to the Spaniards of precious things, and of male and female slaves. One of the slaves thus obtained was La Marina. This woman was a native of Jalisco, whence she had been sold into slavery, and understood the language spoken on the Mexican plateau. She understood also the coast language, and so could communicate with the Spanish castaway, Aguilar. Thus Cortés was enabled to hold converse with the people whom he had come among. La Marina quickly acquired also the Spanish tongue, and through all the period of the conquest she was the faithful ally and interpreter of the conquerors. By her Cortés had a son, Don Martin, who not infrequently is confounded with his legitimate son bearing the same name—given to each because it was that of their grandfather, Don Martin Cortés de Monroy.

Leaving the river Grijalva, the expedition came again to land, April 21st, at the spot where now stands the city of Vera Cruz. Here Cortés remained, treating with the natives, for a considerable period. His efforts to secure the submission of the Mexican ruler peacefully were unavailing; and discontent arose among his own men. To silence this latter, by making their only safety lie in their success, he destroyed his ships, and, August 16th, began his march toward the Mexican capital. After four sharp battles with the Tlascalans, the members of this tribe became his allies, and marched on with him toward Mexico. In Cholula a conspiracy against the Spaniards was discovered by La Marina, and, turning upon the Cholulans suddenly the Spaniards put a great number of them to the sword. The march was continued, and, without armed resistance on the part of the Mexicans, the invaders entered Tenochtitlan, the present City of Mexico, Tuesday, November 8, 1519.

The Aztec chief, Montezuma, came out to meet Cortés; and this meeting took place, according to tradition, in front of the spot where now stands the Hospital de Jesus. The tradition adds that in founding the hospital Cortés selected this site because of its association with his entry into the city. The aggressive acts of the Spaniards, their insults to the persons and religion of the Mexicans, their imprisonment of Montezuma, their massacre in the name of Christianity, caused a rising against them. They were driven out of the city, over the causeway leading to Tlacópan (Tacuba), on the night of July 1, 1520, with great slaughter; and this night ever since has been called the Dismal Night, *la noche triste*. Cortés retreated toward the coast fighting the battle and gaining the victory of Otumba (July 8th); and received the succor and assured friendship of the Tlascalans. To this assurance, at this critical moment, his future success was due.

From Tlascala, after a period of recuperation—during which period several minor victories had been won, re-enforcements had been received from Cuba, gunpowder had been made from sulphur obtained in the crater of Popocatepetl, and small flat-bottomed boats (*bergantines*) had been prepared, ready to be put together and launched on Lake Texcoco—Cortés returned to the Valley of Mexico and laid formal siege to the city. This siege began December 31, 1520. Its base was the town of Texcoco. The force with which Cortés operated consisted of 40 cavalrymen, 80 arquebusiers and cross-bowmen, about 450 foot-soldiers armed with sword and lance, and a train of nine small cannon

His native allies have been estimated at 120,000. The immediate successor of Montezuma, the chief Cuitlahua, had died of small-pox and had been succeeded by Guatemotzin. The siege continued for more than six months. Numerous attacks were made, and the garrison was depleted still further by starvation. The triumphal entry of the Spaniards was made August 13, 1521. Almost all of the treasure of the city had been thrown into the lake and was permanently lost. Before this fact was determined Cortés, to his shame, had permitted the heroic Guatemotzin to be put to the torture, in order that the hiding-place of the treasure might be revealed.

Viceregal Period. The Province of New Spain, as it was styled during the Spanish domination, remained a dependency of the Spanish crown for precisely three centuries. During this period it was ruled successively by five Governors (1521–28), two Audencias (1528–35), and sixty-two Viceroys (1535–1821). The Governors, of which Cortés was the first, were merely military expedients whose duties were less civil than military. The first Audencia, composed of three members, was so disturbed by the intrigues of each of these three to secure the supreme power that, notwithstanding the more harmonious working of the second Audencia, composed of five members, the method of governing by a viceroy was adopted. Among the many men in the long line of the viceregal succession whose acts for good or evil have made their names especially conspicuous in Mexican history are the following:

Antonio de Mendoza, first Viceroy (1535–50). He was distinguished for his humane efforts to mitigate the hardships of the enslaved Indians. He caused a printing-press to be brought from Spain and to be set up in Mexico by Juan Pablos—whence issued (1535) the first book printed in America: "Escala espiritual de San Juan Clímaco," the third translation into Spanish of the Latin translation from the original Greek. He aided Fray Pedro de Gante in *founding institutions of* learning. He pushed discoveries *and conquest of new territory* northward—in which territory, under his orders, the cities of Morelia and Guadalajara were founded. In his reign the missionary Bartolomé de las Casas arrived in Mexico; the mines of Zacatecas and Guanajuato first were worked, and money first issued from the Mexican mint.

Luis de Velasco, second Viceroy (1550–64). He emancipated 150,000 Indians held as slaves by the Spaniards. When the argument was urged against this act that it would destroy the mining industry of the Province, the Viceroy replied: "The liberty of the Indians is of more importance than the mines of the whole world"—a noble sentiment that in a very little while was forgotten, for the enslavement of the Indians, in one form or another, was continued until almost the present day. He founded (1553) the University; he cleared the roads of the country of robbers; he founded (1553) the Hospital Real; he founded the northern outposts of Chametla and San Miguel (1560), and Durango (1563); he distributed royal lands among the Indians. In his time the mines of Fresnillo and Sombrerete were discovered, and in Pachuca, the *patio*, or amalgamating, process for the reduction of silver ores was invented by Bartolomé de Medina. In 1552, in consequence of the first inundation of the city of Mexico, he caused the dyke of San Lázaro to be built. He died in the city of Mexico, July 31, 1564, greatly lamented and beloved.

Martin Enriquez de Almanza, fourth Viceroy (1568–80). He conducted successful campaigns against the savage Indians of the north; he manifested great humanity toward the Indians during the terrible plague of the matlalzahuatl. In his reign the Inquisition was introduced; the company of Jesus was established in the Province; the first stone of the existing cathedral in the city of Mexico was laid, and many charitable and religious institutions were founded. Just before his appointment as Viceroy he drove the English from the island of Sacrificios (off Vera Cruz), November 5, 1568.

Alonzo Manrique de Zúñiga, Marques de Villa Manrique, seventh Viceroy (1585–90). In his reign the commerce between Mexico and the East was greatly extended. In the year 1586 the English corsair (as he is politely, and perhaps not improperly, termed by Mexican historians) Cavendish, captured, off Acapulco, the galleon coming from the Philippines; and in 1587 "another English corsair, Señor Francis Drake," captured off the California coast the galleon Santa Ana, laden with an enormously rich cargo of goods from China and Japan.

Luis de Velasco, eighth Viceroy (1590–95) son of the former Viceroy of the same name. He established manufactories of woollen cloth; he began the conquest of New Mexico; he made a favorable peace with the Chichimec Indians; he framed wise and just laws for the protection of the Indians generally; he aided in the establishment of Franciscan missions in the north; he laid out the Alameda (the eastern half of the present Alameda) in the City of Mexico. Having served as Viceroy of Peru, he was a second time (1607–11) Viceroy of Mexico. He presided (December 28, 1608) at the formal beginning of the great drainage cut, the *tajo de nochistongo;* he sent an embassy to Japan, and in all his acts showed himself to be a wise and benevolent ruler.

Gaspar de Zúñiga y Acevedo, Conde de Monterey, ninth Viceroy (1595–1603). He despatched an expedition to California for the extension and pacification of the Spanish dominion thereabouts: when was founded the California town of Monterey; caused to be founded (1600) the city of Monterey in Nuevo Leon; removed the site of the city of Vera Cruz to the spot where the city now stands.

Diego Carrillo Mendoza, Marques de Gelves, fourteenth Viceroy (1621–24). This nobleman was of a highly irascible nature, as was also the Archbishop, his contemporary, Juan Perez de la Lerna. By the Viceroy's orders, a robber who had sought sanctuary in the church of Santo Domingo was arrested in that holy place. A most violent dispute between the two great dignitaries of Church and State arose in consequence of this act of sacrilege, the end of which was that the Viceroy decreed the banishment of the Archbishop, and the Arch*bishop retaliated* by excommunicating the Viceroy! In point of fact both were worsted in this encounter, for the Viceroy—after himself taking sanctuary in the church of San Francisco—betook himself to Spain; and shortly thereafter the Archbishop also was recalled to the mother country. However, the Viceroy was successful for the time being in clearing the highways of Mexico of robbers.

Francisco Fernandez de la Cueva, Duque de Alburquerque, twenty-second Viceroy (1653–60). In the last year of his reign he founded a colony of one hundred families in New Mexico, giving to the city thus formed his titular name—now corrupted into Albuquerque.

Fray Payo de Rivera Enriquez, Archbishop of Mexico, twenty-seventh Viceroy (1673–80). No striking events marked the reign of this good man, but in a great variety of ways the Province was the better for his wise and just government. Notably, he caused many important works of public utility—as the stone causeway leading to Guadalupe and the aqueduct that provides that town with water—to be constructed. His resignation of his two-fold office of Viceroy and Archbishop was regarded in the Province, and with reason, as a public calamity.

Melchor Portocarrero Lazo de la Vega, Conde de la Monclova, twenty-ninth Viceroy (1686–88). He began the colonization of Coahuila, and the town founded there was named Monclova in his honor. He built at his private charge the aqueduct that brings the water of Chapultepec to the City of Mexico.

Gaspar de la Cerda Sandoval Silva y Mendoza, Conde de Galve, thirtieth Viceroy (1688–96). He accomplished the conquest of Texas in 1691, and in 1692 caused the city of Pensacola to be founded; completed (1692) the conquest of New Mexico; put down the mutiny (see Plaza Mayor) of 1692, and in 1695 sent a Mexican contingent to operate with the English against the French in the attack upon the island of Hispaniola, an expedition that was brilliantly successful.

José Sarmiento Valladares, Conde de Moctezuma, thirty-second Viceroy (1696–1701). The titular name of this nobleman was derived from his wife, Maria Andrea Moctezuma.

third Countess of Moctezuma, fourth in descent from the second Mexican ruler of this name, through his son Don Pedro Johualicahuatzin Moctezuma. This Viceroy's reign was uneventful, but in his time (with the death of Charles II., November, 1, 1700, and the accession of Philip V.) Spain and its dependencies passed from the House of Austria to the House of Bourbon. Notwithstanding the conflicts to which this transfer of the crown gave rise in Europe, the fidelity of Mexico remained unshaken. It is affirmed (though on no very high authority) that Philip V. even contemplated taking refuge among his loyal subjects in Mexico, and so relieving himself of the disturbances that beset him in Europe.

Juan de Acuña, Marques de Casafuerte, thirty-seventh Viceroy (1722–34). He was noted for his liberal and enlightened administration of the affairs of the Province. During his reign the first issue of the *Gaceta de Mexico*, a small single sheet, was published in 1722; a publication that was continued regularly, after January, 1728, by Juan Francisco Sahagun de Arrévalo. The *Gaceta* was continued until the year 1807, and to the student of Spanish-American history the files of this newspaper are exceedingly valuable.

Pedro Cebrian y Agustin, Conde de Fuenclara, fortieth Viceroy (1742–46). During his reign, by a royal order given by Philip V., June 19, 1741, the first effort was made to collect and digest practical statistical information concerning Mexico. The work was conducted by José Antonio Villaseñor y Sanchez, with the official title of Cosmographer of New Spain; and resulted in the publication in the City of Mexico, in 1746, of the curious and valuable "Teatro Americano"; and later (1751) of a map of the Province. In the reign of the Conde de Fuenclara, also, colonization began in the present State of Tamaulipas, then Nuevo Santander.

Joaquin de Monserrat, Marquis de Cruillas, forty-fourth Viceroy (1760–66). He organized for the first time a regular army in Mexico, a force that in later times was raised to a considerable size and to a high state of efficiency. By his orders the houses in the City of Mexico were numbered.

Carlos Francisco de Croix, Marques de Croix, forty-fifth Viceroy (1766–71). He greatly improved the City of Mexico; doubled the size of the Alameda (see Alameda); manifested great firmness in carrying out the royal order (June 25, 1767) by which the Jesuits were expelled from Mexico, and in every way manifested marked ability as a ruler. In his time the fourth General Council was held (January 15, 1771) presided over by Archbishop Lorenzana. In his time, too, the salary of the Mexican viceroys was raised from $40,000 to $70,000 a year.

Antonio María de Bucareli y Ursúa, forty-sixth Viceroy (1771–79). He notably exerted himself to develop the natural resources and to increase, by urging the removal of various restrictive regulations and imposts, the foreign commerce of the Province, with the result that the product and trade of Mexico reached an unexampled prosperity. The fleet that sailed for Spain in 1770 carried a freight valued at upward of thirty millions of dollars; and a freight of about the same value was sent in the fleet of the following year. During his reign there was coined in the Mexican mint no less a sum than $127,396,000. He fostered also the military strength of the country; actively aided in the construction of works of public utility—completing at his own cost the Chapultepec aqueduct—and of public charity; and in all his acts manifested so liberal a spirit and judgment so excellent that a Mexican historian very justly sums his reign in the sentence: "The period of his government was a period of uninterrupted felicity for New Spain." He died in office, April 9, 1779, and was buried with all possible honors in the church of Guadalupe—where, in the west aisle, a bronze slab in the floor still marks his tomb. Had the viceroys of New Spain generally resembled Bucareli it is safe to say that Mexico would have been a Spanish province to this day.

Juan Vicente de Güemes Pacheco de Padilla, Conde de Revillagigedo, fifty-second Viceroy (1789–94). This very eccentric and very positive nobleman was a most famous reformer and corrector of abuses, as well as a notable instigator of practical improvements of all sorts. He cleaned, paved, and lighted the principal streets of the City of Mexico, and organized an efficient police force; he built roads; he caused to be shot or hung great numbers of highwaymen; he established weekly posts between the capital and the several Intendencies; he remodelled the military organization; he placed a locked box having a slit in its lid in a public place for the receipt of petitions and communications from those who were not in a position easily to gain audience of his person; he despatched expeditions for the exploration of the Californias that went as far north as Behring's Straits, and communicated to the Spanish Cortés, as the result of these expeditions, an admirable and truly prophetic memoir upon this region. In his desire to assure himself personally that all was going properly in his capital city, he was in the habit of making rounds through the streets at night; and whatever he found wrong it was his custom to have righted instantly. If the case was one that belonged directly within the province of some particular city official, it was his custom to send to that official the stirring message: "I await you here!"—and this regardless of the time of night. On one occasion he chanced to strike his foot against a stone unevenly laid in the pavement. Instantly the contractor who had done the work was called from his bed and, with benign politeness, was told by the Viceroy of the accident that had befallen him and bidden to mend the pavement before morning! On another occasion, early one evening, he entered a street that ended suddenly against a huddle of squalid dwellings. The Conde sent for the *corregidor* and ordered him to clear the hovels away and open a fair wide street to the barrier of the city, and to have it finished so that he, the Viceroy, might drive through it on his way to mass on the following morning. It was finished: and the Calle Revillagigedo, running south from near the west end of the Alameda to the Plazuela de la Candalaria, remains to this day a monument to the Conde de Revillagigedo's peremptory method of effecting reforms. Despite his peculiarities, possibly because of them, this Viceroy rendered substantial services to the country that he governed in so odd a way.

Miguel de la Grua Talamanca, Marques de Branciforte, fifty-third Viceroy (1794–98). This Italian adventurer obtained his appointment through the influence of Godoy, the favorite of Charles IV., or rather, of that monarch's queen. Fortunately, Branciforte had no opportunity to injure the Province seriously, but by his petty meanness and many acts of injustice he made himself cordially hated. The one important event of his reign, with which he himself had no connection, was the cession (1795) to France of all that portion of Florida lying west of the Perdido River.

Revolutionary Period. During the Viceregal period the policy of Spain toward Mexico was harsh and restrictive in the highest degree. The country was shut tightly against commerce with every nation save the Spanish, and even this commerce was trammelled by arbitrary and rasping regulations. Enormous taxes were levied upon the colonial products. The laws governing the colony were involved, contradictory, arbitrary; and in the making of them the colonists had no share. The colonists, for their part, treated the natives with extreme cruelty. The Indians were made slaves, and in every way were oppressed. The Spanish Government, it is true, forbade this slavery, but the enormous revenues extorted by the Crown furnished at least a pretext for the employment of slave labor. Added to these dangerous elements in the constitution of the colony was a false and offensive social organization. The only recognized society was that of the pure-blooded Spaniards. The creole element and the half-castes were treated with indignity and regarded with contempt. It is remarkable, not that revolution came in a colony thus constituted, but that its coming was so long delayed. Curiously enough, the first actual movement toward independence was made by the Viceroy, the official deputy of the Spanish Crown. With the abdication of Charles IV. in favor of Ferdinand VII., and with the *luring of Ferdinand* VII. to Bayonne, and his enforced abdi-*cation there of* his throne, Spain, for the time being, had no ruler at all. It was some little time before the authority of Joseph Bonaparte was recognized. In this period *juntas* were formed in many parts of Spain that professed to represent the government of Ferdinand; and each of these sent official notice of their authority to Mexico—coupled, of course, with a demand for tribute.

José de Iturrigaray, fifty-sixth Viceroy (1803–1808) was a man of public spirit and an excellent ruler. Many notable public works—among them the national bridge on the road from Vera Cruz to the Capitol—remain as monuments to his zeal for the public good. He fostered commerce; he stimulated home industry. When this perplexing condition of affairs arose in Spain, he rightly believed that Mexico should rule herself. To this end he set about convening an assemblage of notables that should invest him with full ruling power until, at least, a Spanish king once more should be upon the Spanish throne. The creoles and half-castes heartily favored this project; but the Spaniards in the colony rose against it in revolt, seized the person of the Viceroy, and, after imprisoning him in the fortress of San Juan de Ulua, sent him back to Spain! In the place of the ejected Viceroy, the Marshall Pedro de Garibay, an aged Spanish soldier, was made Viceroy by the Spanish party. He reigned only for a few months, and was succeeded—by order of the Junta Central Española—by the then Archbishop of Mexico, Francisco Javier de Lizana. The one notable act of Garibay's administration was the execution, in the Archiepiscopal palace, of the Licenciado Verdad, who had been most prominently associated with the movement to make Mexico free. Verdad is conceded by all Mexican historians the honorable precedence of first martyr to the cause of Mexican independence.

From this time onward the national party of Mexico steadily increased in size and influence, and the strong determination to make Mexico independent never was lost sight of. In Michoacan a conspiracy against the viceregal authority was discovered in 1809, and was crushed promptly In the year following the decisive step was taken that event ually separated Mexico from Spain. A conspiracy had been for some time in progress against the Spanish power, if it could be called Spanish power when Spain was ruled by France, in which conspiracy the leader was the patriot priest, Miguel Hidalgo y Costilla, cura of the town of Dolores, in the State of Guanajuato. Actively associated with him were Allende, Aldama, and other officers of the garrison of San Miguel ; and with him also were certain patriots—including Doña Josefa Ortiz, wife of Miguel Dominguez, *corregidor* of Querétaro—who, under cover of holding the meetings of a literary society, fomented in Querètaro the patriot cause. This conspiracy being discovered prematurely, the conspirators were forced to act before their plans had been fully matured. Aldama and others coming to Hidalgo's house at two o'clock on the morning of Sunday, September 16, 1810, awoke him from sleep and told him that their purpose had been betrayed. The cura decided that they must strike their blow at once. At the early mass he announced to all the people assembled in the church that the time for Mexico to be free of European rule, that no longer was Spanish but French, had come. They responded eagerly to his cry for help, the *grito de Dolores*, and that morning he set out, with Allende and the other officers, at the head of an insurgent mob of 300 men, armed with clubs and knives for the conquest of Guanajuato. As this "army" passed the Sanctuary of Atotonilco, Hidalgo brought thence a banner upon which was blazoned the Virgin of Guadalupe, thus making the image of the Patroness of Mexico the standard of the cause of Independence. At San Miguel the regiment to which Captain Allende was attached declared for independence; and as the force advanced it received great additions of country folk imperfectly armed. With a very large body of men Hidalgo reached Guanajuato, and after some desperate fighting, including the storming of the Alhóndiga de Granaditas, captured the town. Thence he marched to Valladolid (Morelia), which city declared for independence at once. Here his force was augmented by a considerable body of soldiery. Thence he marched toward Mexico, gaining constantly new adherents ; and fought, at

Las Cruces (October 30, 1810) his first engagement with the royal forces in the field. He gained a decisive victory. Had he moved immediately upon Mexico, after winning this battle, it is probable that the city would have fallen into his hands, and that the cause of independence would have triumphed then and there. Unfortunately, he decided to retreat toward the interior. In the course of this retreat he again encountered the royal troops (near Aculco, November 7th) and was defeated. However, he successfully concentrated his forces at Guadalajara, and organized a government there. While he was thus engaged the Spanish forces were made effective and were despatched against him. A pitched battle was fought, January 16, 1811, at the bridge of Calderon, that resulted in the defeat of the revolutionists. The patriot forces were dispersed. Hidalgo and his associates held together and went northward, with the intention of seeking aid from the United States. They were betrayed into the hands of the Spaniards in the town of Acatita de Bajan (May 21, 1811), and were removed thence to Chihuahua. They were executed in Chihuahua: Allende, Aldama, and Jimenez, June 26; Hidalgo, July 31, 1811.

So far from checking, the death of these patriots stimulated the cause of Independence. The more notable of its leaders were: the priest Morelos, a native of Valladolid (which town now is named Morelia, in his honor); Matamoros, Galeana, the Bravos, Martinez, Mier y Teráu, and Felix Fernandez, called Guadalupe Victoria. The more notable events of the war that ensued were: the heroic defence and brilliant evacuation (May 2, 1812) of Cuautla by Morelos; the convention of the first Mexican Congress (September 14, 1813, at Chilpancingo); the formal declaration of Mexican Independence (November 6, 1813); the rout of Morelos before Valladolid (December 23, 1813) by the royalist forces commanded by Yturbide and Llano; the capture and execution of Matamoros in Valladolid (February 3, 1814) by Yturbide; the proclamation at Apatzingan (October 22, 1814) of the first Mexican constitution, and the execution (December 22, 1815) *of Morelos (see Inquisition).* With the death of Morelos the patriot cause languished, save that it was maintained at various points by a desultory resistance of the royal forces, and by the splendid and spirited resistance of Vicente Guerrero in the mountains of the South.

In the year 1820 the Viceroy Apodaca made Yturbide* commander of the District of the South. He fought a few engagements with the insurgents, but presently entered into a correspondence with Guerrero that led to a personal conference at Acatempa (January 10, 1821), and the decision that they would unite in proclaiming the independence of Mexico. In conformity with this determination, Yturbide published (February 24th) the famous Plan of Iguala. The essential articles of this plan were: the conservation of the Roman Catholic Church, to the exclusion of all other forms of religious belief; the absolute independence of Mexico as a moderate monarchy, with either Ferdinand VII. or some other member of the reigning house of Spain upon the throne; the amicable union of Spaniards and Mexicans. These three clauses were styled "the three guarantees." The colors of the Mexican flag, adopted a little later, represented these three articles of the national faith: white, religious purity; green, union of Spaniards and Mexicans; red, independence. Yturbide's army, converted by his suasion to the support of these principles, was known as the Army of the Three Guarantees.

Yturbide's action, combined with his subsequent able direction of military affairs, gained at last Mexico's independence. In rapid succession he captured the cities of Valladolid, Querétaro, and Puebla, entering this last city in triumph August 2, 1821. Then he laid siege to the City of Mexico. At this juncture arrived from Spain, to replace Apodaca, the sixty-second and last Viceroy, Juan O'Donojú. Being cut off from the capitol, he took the oath of office at Vera Cruz, August 3d, and at once sought a personal interview with Yturbide at Córdoba. This meeting took place August 23d and 24th, and resulted in the agreement known as the Treaty of Córdoba, that embodied, with some slight modifications, the Plan of Iguala. The only important concession was that O'Donojú should be a member of the provisional Committee of Regency that was to govern Mexico until a king could be found to accept the Mexican crown. Yturbide made his triumphal entry into the City of Mexico, September 27, 1821, on which day formally ended the Spanish power in Mexico. The nation thus created, so far as territorial extent was concerned, was one of the greatest in the world. Its possessions comprehended, in addition to the present Republic of Mexico, the State (now Republic) of Guatemala* on the south, and on the north all the region between the Red and Arkansas Rivers and the Pacific, extending as far north as the present northern boundary of the United States.

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* Agustin de Yturbide was born in Valladolid, now Morelia, September 27, 1783. He entered the colonial army before he was sixteen years old; and, as a loyal soldier, he fought with energy and skill against the insurgents. The re-establishment in Spain (1820) of the Liberal constitution of 1812 caused a complete change in his political opinions; a change that was intensified, according to Bustamante, by reading the very remarkable "Historia de la revolucion de Anáhuac," written by Dr. Mier, and published in London about 1810. Yturbide, however, had no desire to see a republic established in Mexico. What he sought to accomplish was the erection of a Mexican monarchy, ruled by an imported Spanish king. These were his secret convictions and desires when the Viceroy placed him in high military command.

Independent Mexico. On the 24th of February, 1822, the "first Congress of the Mexican Nation," provision for the election of which had been made by the Committee of Regency, was convened with great solemnity. This assemblage declared that the Mexican nation accepted as its bases the Plan of Iguala and the Treaty of Córdoba. Between the Congress and the Regency difficulties almost immediately arose. Two important parties formed themselves. One of these, composed of the army, the clergy, and a few Spaniards, desired to place Yturbide upon the throne. The other party, composed of the old Independents and the mass of Spaniards—united only in their hatred of Yturbide—desired to have executed exactly the Plan of Iguala by placing on the throne a Spanish prince. In the midst of these strivings of rival factions came the news from Spain that the Cortes (February 13, 1822) had annulled the Treaty of Córdoba. Taking advantage of this situation, Yturbide permitted a demonstration to be made by the army against the Congress; and under duress the Congress elected him (May 19, 1822) Emperor by a vote of 67 to 15. On the 21st of the ensuing July Yturbide and his wife were anointed and crowned with great solemnity in the Cathedral of Mexico. His official title was Agustin I., Emperor of Mexico. Almost his first act was to dissolve the existing Congress; imprison its more dangerous members, and replace this body by a *junta* composed of two deputies from each province, of his own selection. His empire speedily collapsed. In Vera Cruz, December 6, 1822, a Republic was proclaimed by General Antonio Lopez de Santa Anna. This was more specifically formulated in the Plan of Casa Mata, that everywhere met with approval. In a month's time Yturbide found his empire reduced to the City of Mexico. In this strait he proclaimed the re-establishment of the Congress that he had dissolved; and to this body (March 4, 1823) he tendered his resignation. Congress took the position that this resignation could not be accepted, because the election of Yturbide as emperor, being effected under duress, had not been valid. He was declared banished from the country; and was granted at the same time a life annuity of $25,000 in recognition of his eminent services to the nation. A few months later he wrote from London to the Mexican government, warning it of the machinations of the Holy Alliance to restore the Spanish rule in Mexico, and offering his services to his country should such an attempt be made. The Congress replied to this letter by a decree (April 28) declaring that should Yturbide return to Mexico he would be regarded as a traitor and put to death. In ignorance that this decree had been issued he did return to Mexico. H landed in disguise at Soto la Marina, July 14, 1824. He was recognized, arrested, carried to Padilla, brought before the legislature of Tamaulipas, there in session, and by that body was condemned to death. He was shot July 19, 1824. His last words were: "Mexicans! In the very act of my death I recommend to you love of our country and the observance of our holy religion: thus shall we be led to glory. I die for having come to help you. I die gladly, because I die among you. I die with honor, not as a traitor. I do not leave the stain of treason to my sons. I am not a traitor, no!"

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* This possession came after independence was secured, and speedily departed. Guatemala voluntarily united with Mexico, February 21, *1822. It seceded from Mexico* July 1, 1823. It never was a part of the *Viceroyalty of New Spain.*

The second Mexican Congress assembled November 7, 1823. It gave itself at once to the making of a Republican constitution. This instrument was patterned closely upon the Constitution of the United States. It proclaimed the creation of the United States of Mexico; declared the government to be republican, federal, and democratic; gave to the several States of which it was composed the right of independent government in internal affairs (without prejudice to the rights of the Federal Government); created a National Congress composed of a Senate and Chamber of Deputies; vested the executive power in a President, and the judicial power in a Supreme and Circuit Courts. This Constitution was proclaimed October 4, 1824; and on October 10th ensuing the first President of Mexico, the patriot General Guadalupe Victoria, took the oath of office. Congress was dissolved December 24, 1824, and the first Constitutional Congress was convened January 1, 1825. In the year 1825 the fortress of San Juan de Ulúa, until then held by the last of the Spanish forces, was evacuated; and the Republic of Mexico received the formal recognition of England and the United States.

With the consummation of Independence the formation of two great political parties (including many minor divisions) began. These were the Centralists or Conservatives, and the Federalists or Liberals. The warrings of these two parties *have been the cause of all important political disturbances in Mexico until the present day.* From 1828 until 1846 elections were disregarded, and these parties succeeded each other in power by force of arms. The second election for president, in October, 1828, resulted in the election of General Gomez Pedraza (Conservative). Against this election General Santa Anna pronounced (November 11, 1828), thus setting the fatal example of disregarding the laws in the most important act that the people of a republic are called upon to perform. Santa Anna's record is so bad that there is no reason for supposing that his *pronunciamento* was dictated by other than selfish motives; but he shrewdly counted upon the zealous but short-sighted co-operation of patriotic Republicans, who believed that they saw in the election of the Conservative candidate a decided step toward the undoing of much, or all, that had been accomplished toward the establishment of popular government. The result of his act was a revolution that placed the defeated (Liberal) candidate, General Vicente Guerrero, in power. A further effect of this movement was the decree of Congress (March 20, 1829) by which all Spaniards were banished from Mexico. The banishment of the Spaniards caused an acceleration of the preparations that Spain had been making in a leisurely fashion for the re-conquest of the country. A Spanish force, fitted out in Cuba, landed at Tampico in July, 1829. This invasion aroused a vigorous spirit of patriotism all over the country. General Santa Anna, without orders, fitted out a force in Vera Cruz and went against the invaders; and, before Tampico, effected a junction with the force sent by the Central Government under General Mier y Terán. A vigorous action began on September 9th, and on the 11th the Spanish commander capitulated—surrendering his arms, ammunition, and colors, and agreeing to take back at once to Cuba his disarmed soldiers. This was the end of the Spanish attempt at re-conquest. Spain formally recognized the Republic in a treaty concluded in Madrid, December 28, 1836.

In this place it is impossible, and useless, to follow the series of *revolutions* by which Mexico for many years was *kept in ferment*. It is expedient to note, however, certain events which were important in themselves and which sho the tendency of the times. The ultra-Liberal congress tha began its sessions in March, 1833, proclaimed (June 28th the first law aimed directly at the power of the church—the direct result of a *pronunciamento* in Morelia (May 31st) in favor of clerical rights. This law (called *del caso*) withdrew the right of enforcing payments of tithes by an appeal to civil tribunals, and the right of maintaining in civil tribunals the binding force of monastic vows; declared the religious of both sexes free to abandon their convents; excluded the clergy from teaching in educational institutions supported by national funds. This law was annulled by Santa Anna within a year.

The War with the United States. In 1835 the rebellion of Texas, under the leadership of Houston, occurred. This rebellion was more American than Mexican. A large portion of the population of Texas had migrated from the Unites States, and this was the element that took the lead in the revolt against Mexican rule—a revolt precipitated by many arbitrary acts on the part of the Mexican Government. A crisis was reached in 1835, when the Federal Government abrogated the State constitution. The excesses of Santa Anna's army, sent to enforce obedience—notably the massacre of the Alamo and the affair of Goliad—aroused thoroughly the Anglo-Saxon fighting spirit, and made peace impossible. The Republic of Texas maintained its separate existence until 1844. It was recognized by the United States, France, England, and Belgium. During the administrations of both Jackson and Van Buren earnest but ineffectual efforts were made by the Texans to have their republic admitted as a State into the American Union. President Tyler, made of baser stuff, concluded a treaty (April 12, 1844) with Texan representatives, by which Texas was admitted into the American Union. This treaty was ratified by the American Congress in March, 1845. It was characterized by General Almonte, the then Mexican Minister at Washington, as an act of aggression, "the most unjust which can be found in the annals of modern history." Bearing in mind the fact that Texas was an independent power, and was recognized as such by the Mexican Government, and consequently had a perfect right to annex itself to the United States, this sweeping condemnation obviously is not borne out by the facts. But every fair-minded American will concede that our national action at this juncture. while it may have been justified by selfish expediency, was not justified by the laws of honor and international good faith.

The war that followed had no formal beginning. Each country massed troops upon the frontier, and a general conflict was precipitated (April 24th, 1846) by a Mexican ambuscade, on the Texas side of the Rio Grande, by which was routed a reconnoitring party of dragoons commanded by Captain Thornton. In this skirmish sixteen Americans were killed and wounded, and the remainder of the force was captured. After the affairs of Palo Alto (May 8th) and Resaca de la Palma (May 9th), both in Texas, and both defeats for the Mexicans, General Taylor crossed his forces to Mexico (May 18th) and occupied Matamoros. In the meantime (May 13, 1846) the American Congress had appropriated $10,000,000 for the prosecution of the war, and 50,000 volunteers were ordered to be raised. The facts should be noted here that (1) the revolt of Texas probably would not have occurred had Mexico been governed in an orderly manner in conformity with its constitutional law; and (2) that a peaceful settlement of the Texas difficulty unquestionably would have been reached had there been a stable government in Mexico to treat with the Government of the United States. In point of fact, Mr. Slidell, the special envoy sent to Mexico by the United States Government, agreeably to an intimation on the part of the President, Herrera, that a special envoy would be received, was refused an audience by General Paredes, who had usurped the presidential office (December 30, 1845) while the envoy was on his way to Mexico; and (3) had the Mexicans held together as a nation and united in fighting the Americans, instead of weakening their forces by fighting also among themselves, while the result of the war would have been the same, it would not have been, as it was, almost a walk-over for the invading army. All through this wretched business the United States had a colorable excuse for each of its several offensive acts; but its moral right to attack a nation infinitely weaker than itself, to conquer that nation and to strip it of more than half of its territory never was justified and never will be.

The events of the war may be summarized in a few words. Taylor advanced from the east; captured Monterey (see Monterey) September 26th, 1846, and remained victor at Buena Vista, or Angostura, February 23, 1847. Doniphan advanced through New Mexico (followed by Price, who had some sharp fighting with the Pueblo Indians) and, after the battle of Sacramento, February 28, 1847, occupied Chihuahua. Early in March, 1846, Captain Frémont, acting under orders from the Secretary of War, incited a revolt in California against Mexican rule. Commodore Sloat occupied Monterey (California) July 7th; Commander Montgomery occupied San Francisco July 8th; and Commodore Stockton, in a proclamation of August 17, 1846, took formal possession of California. The conquest was completed by Stockton and Kearney. The main invasion of Mexico was in the south, and was aimed directly against the capital. Scott landed at Vera Cruz, March 9, 1847; forced the capitulation of the city after a five days' bombardment, March 27th; outflanked and defeated Santa Anna at Cerro Gordo, April 18th; occupied Puebla, without opposition, May 25th; entered the Valley of Mexico, August 9th; defeated the Mexicans at Padierna, August 20th, and made a brilliant strategic advance across the Pedregal that cut the Mexican centre and rendered possible the victory of Churubusco on the same day; carried (after an interval of truce) the positions of the Casa Mata and Molino del Rey, September 8th; stormed and carried the castle of Chapultepec, September 12th and 13th; took possession of the *garitas* of Belem and San Cosme, on the afternoon of September 13th; completed the conquest and took possession of the City of Mexico, September 15, 1847. Peace was made by the Treaty of Guadalupe Hidalgo, concluded February 2, 1848, by which Mexico ceded to the United States all of the territory held or claimed north and northeast of the present boundary, and received in return from the United States the sum of fifteen millions of dollars. The treaty provided also for the payment by the United States of about three and a quarter millions of dollars of claims of American citizens against Mexico. For a treaty dictated by a conquering army, in the captured capital of the nation treated with, this instrument stands unparalleled in history.

A period of peace and comparative prosperity succeeded the war. In 1851, for the first time in the history of the Republic, the constitutionally elected President, Mariano Arista, was suffered to take his seat. He did not, however, complete his term of office. Confronted by a revolution, he resigned the presidency at the end of two years. For rather more than two years ensuing (1853–55) Santa Anna was Dictator. Under the Plan of Ayutla, Comonfort became President, December 12, 1855. He repressed vigorously both the army and the church, enforcing his decrees with the portion of the army that remained loyal to his government. His most important measure for circumscribing the authority of the church was the decree of *desamortizacion* (June 25, 1856), ordering the sale at its assessed value of all landed estate held by the church; the church to receive the money proceeds of such sale, while the lands, passing into private hands, and freed of mortmain, would become part of the mobile and available wealth of the country at large. Another vigorous blow (September 16, 1856) in the same direction was his suppression, upon the charge of a conspiracy against the Government fomented by the monks, of the monastery of San Francisco (which see). A Congress, meanwhile, was in session, having in charge the framing of a new Constistitution for the Republic. This instrument (see Constitution) was adopted February 5, 1857. Comonfort, subscribing to it, remained in office pending the election of a President under its provisions. He was himself elected, and (*December 1, 1857*) took the oath of office. Ten days later *Comonfort overthrew* the Constitution that he had just given his oath to support. His explanation of this act was that he considered the operation of the Constitution impracticable. He dissolved the Congress (December 11th) and threw his legal successor, Benito Juarez, Chief Justice of the Supreme Court, into prison. His effort at revolution being vigorously opposed, its result was his own downfall. He vainly tried to undo what he had done; and, failing, left the country, February 7, 1858. (It is only just to Comonfort to add that he returned to Mexico at the time of the French Intervention and fought gallantly with his countrymen against the French. By his flight Juarez became Constitutional President (January, 1858) and at once departed for Guadalajara, where he organized his government. Thence he passed to the Pacific seaboard, and, by way of the United States, came to Vera Cruz. Here he maintained his government for three years. During this period a government existed also in the City of Mexico. Immediately upon the flight of Comonfort the reactionary party proclaimed Félix Zuloaga President; and he and his four successors were at the head of affairs in the capital during the War of the Reform. This war was the final clinching of the two parties which had been fighting each other since the year 1810. It was the culmination of the struggle between the Conservative-clerical party and the party of Liberalism and Progress. It was not confined to any one part of the country; the fighting was everywhere. It was the cruellest, bitterest war that Mexico has ever known. In the very thick of it, and at a time, too, when the prospect of victory seemed most doubtful, Juarez proclaimed (July 12, 1859) the famous Laws of the Reform, by which, by nationalizing church property, the very heart of the matter was reached and the substantial cause of the half-century of civil war was removed at a blow. The City of Mexico was captured six months later by the Liberals, and Juarez entered his capital January 11, 1861. From this centre the Laws of the Reform at once were made operative, and the Liberal programme as a whole was put into effect throughout the region occupied by the Liberal forces. Although at this moment the position of the Liberals was far stronger than it had been at any time since the conflict began, it still was far from being assured. The fighting still was in progress in nearly all parts of the country; and presently an act of very doubtful statesmanship on the part of the legislative department of the Government opened the way to a new and great calamity.

The French Intervention.* On July 17, 1861, the Congress passed a law suspending payment on the foreign debts of the Republic. This law gave a substantial pretext for the intervention of three European nations in Mexican affairs—while the War of the Rebellion, just then beginning in the United States, made futile an appeal to the one Power strong enough to give Mexico efficient aid in such an emergency. The intervention had been strongly urged, especially at the court of France, by the accredited envoys of the reactionary government that had been the *de facto* government of Mexico for the period of the War of the Reform. It was realized by Napoleon III., and was formulated in the Treaty of London (October 31, 1861), by which France, England, and Spain bound themselves to occupy jointly the coast fortresses of Mexico, and, without modifying the territory of that country, to put its people in a position to establish a government of their own. The allied squadrons of these three powers arrived at Vera Cruz in December, 1861, and January, 1862, bringing also the three special commissioners—General Prim, M. de Saligny, and Admiral Wyke—accredited severally by Spain, France, and England, to treat with representatives of the Mexican Government. This recognition of the power of the Government to make treaties, it will be observed, virtually was a recognition of the Government itself—precisely the point denied by the European powers. A proclamation was issued by the commissioners, declaring that their presence in Mexico was for no other purpose than that of settling vexed questions of finance. A conference was effected, resulting in the preliminary Treaty of La Soledad (signed February 19, 1862), concluded between General Prim and the Mexican representative, Señor Doblado. This treaty stipulated that satisfaction would be given to the claimants by the Mexican Government and that, temporarily, the Spanish troops might be advanced to Orizaba, and the French troops to Tehuacan. Practically, no troops were sent by England. One thousand marines accompanied the English commissioner, but the express statement was made that these were not an aggressive force, but simply a guard of honor. The preliminary treaty further stipulated that the Spanish and French troops should be withdrawn when the preliminary treaty should be confirmed by the English and French commissioners. This approval was given (although in the case of France subsequently repudiated). The Spanish forces, therefore, were withdrawn, and the English and Spanish ships left Mexican waters. The French forces remained; were reinforced (in March), and what practically was an attempt to subjugate a friendly nation, without even the preliminary of a declaration of war, then began.

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* The first intervention of France in Mexican affairs was in the midst of the anarchical period that followed the achievement of independence. During the Presidency of Bustamante, a claim of $600,000 was preferred by France for damages suffered by French citizens during the civil wars. The validity of this claim may be judged from one of its items: $60,000 demanded by a French pastry-cook to indemnify him for pies stolen from him and eaten by revolutionists! From this item the claim received the derisive name of the *reclamacion de los pasteles*—the claim of the pies. As a whole it was denied by the Mexican Government in specific terms, in answer to the French ultimatum of March 21, 1838. A French squadron, commanded by the Prince de Joinville, arrived at Vera Cruz October 27th following; captured the fort of San Juan de Ulúa, November 27th, and occupied Vera Cruz, December 5th. The French were attacked and driven back to their ships the same day by General Santa Anna, who in this engagement lost his leg. A treaty finally was concluded (March, 1839) in accordance with which Mexico paid the claim of $600,000 in full. In 1854, the port of Guaymas was held for a short time by a party of French filibusters.

The only shadow of excuse that the invaders had at this time was the junction with their forces of a portion of the army attached to the reactionary government. With the exception of the brilliant repulse at Puebla (May 5, 1862), by General Zaragoza—a repulse of infinite moral value to the constitutional Government—the very slow advance of the French was not materially impeded. Fresh troops came from France, and in January, 1863, the army of invasion, commanded by Marshal Forey, numbered 40,000 men. This was exclusive of the considerable Mexican force fighting with the French. Puebla was captured May 17, 1863. This conquest forced Juarez to abandon the capital, and during the remainder of the war he moved from place to place in the northern portion of the Republic. The French troops occupied the City of Mexico June [illegible], 1863. An Assembly of Notables was called, and by this body (July 10th) a declaration was made to the effect that the Government of Mexico should be an hereditary monarchy under a Catholic Prince; and that the crown should be tendered to Maximilian, Archduke of Austria. This prince was selected because, as a representative of the house ruling in Spain before the accession of the Bourbons (a Bourbon representative being objectionable to Napoleon III.), he reunited the Mexico of 1863 with the monarchical Mexico of 1821. Thus, practically, after an interval of forty-two years, Yturbide's Plan of Iguala was made effective.

Maximilian accepted the crown subject to the two conditions that (1) he should be elected by a popular vote in Mexico, and (2) that the Emperor Napoleon should give him armed aid as long as such aid should be required. He arrived in the City of Mexico, June 12, 1864, accompanied by his wife, Carlotta, daughter of Leopold I., King of the Belgians. They were crowned with great solemnity, in the Cathedral, Emperor and Empress of Mexico. The clerical party by which this unfortunate ruler was placed in power was greatly disappointed by his government. He did not abrogate the Laws of the Reform, as he confidently was expected to do; and the result was that the clerical party found the most objectionable features of the constitutional government continued, with the added discomfort that the enforcing power was a foreign prince upheld by a foreign army.

Upon the strength of the assurance that Juarez had aban doned Mexico and had betaken himself to the United States, Maximilian was induced, it is believed by Bazaine, to publish a decree (October 3, 1865) declaring all persons found in arms against the imperial government bandits, and ordering that such persons, when captured, should be shot without trial. Under this law the Mexican generals Arteaga and Salazar, with Villagomez and Félix Diaz, all of whom were in ignorance of its existence, were shot at Uruápam, October 21, 1865. The moral effect of this act was most disastrous to Maximilian's interest. A most vigorous resistance to his authority was aroused throughout the country, and numerous victories were gained by the national forces.

The death-blow to this exotic empire, however, came not from Mexico, but from the United States. November 6, 1865, Secretary Seward forwarded to Paris the despatch in which he informed the French Emperor that the presence of a French army in Mexico was a source of "grave reflection" to the Government of the United States; that the United States could not tolerate the establishment of an imperial government, based on foreign support, in Mexico; that it declined to recognize in Mexico any government that was not republican. The diplomatic correspondence thus begun was continued for six months. At the end of this period, upon a plain intimation on the part of Secretary Seward of the intended armed intervention of the United States in favor of President Juarez, Napoleon (April 5, 1867) abandoned his position, and ordered the evacuation, in November, 1867, of Mexico by French troops. It is not too much to assert that the benefit conferred by the United States upon Mexico at this time offsets the wrong done Mexico seventeen years before.

In addition to this peremptory and irresistible pressure from without, the collapse of the empire was forced also by the condition of its own internal affairs. Maximilian lacked the force of character that would have enabled him to strike out a strong policy and maintain it. He was possessed by an illusive desire to harmonize the conflicting elements, of which the Mexican body politic was composed. He offended the Conservative party that had placed him in power by continuing in effect the Laws of the Reform that had emanated from the Liberals; and the Liberals, so far from being placated by this concession, resented what they deemed his effrontery in putting in effect any laws at all in a country that he held by force of foreign arms. He burdened the country with a debt far in excess of its possible paying power; and he wasted much of this money in the foolish and childish pageantry in which his court was engaged. And yet it is impossible for any impartial student of his reign not to feel a profound sorrow for his dismal failure and tragic end; coupled with a not less profound feeling of contemptuous hatred for Bazaine, the immediate cause of all his calamities in Mexico, and of Napoleon III., whose false friendship led him to a place where he had no right to be, and whose abject cowardice, before the threat of the Government of the United States, surrendered him to absolute failure and death.

The collapse of the empire under pressure of these several causes, foreign and domestic, was rapid. The personal appeal of Carlotta to Napoleon for aid was unsuccessful, as was her appeal to the Pope, and the unfortunate Empress went mad. The last of the French troops left Mexico in February, 1867; and Maximilian, after making arrangements to leave the country, unwisely decided to remain. Juarez, meanwhile, had left Paso del Norte—in which town, on the very verge of Mexican territory, he had maintained his rights as Constitutional President of the Republic—and advanced rapidly toward the south. Miramon, sent out with a considerable force to capture Juarez, was defeated by the Liberal troops at San Jacinto (February 1st), and fell back in confusion to Querétaro. Here he was joined by Maximilian. Elsewhere the Liberal army was completely successful. Porfirio Diaz captured Puebla, after a siege of twenty-five days, on the 2d of April; defeated Márquez at San Lorenzo (April 11th), and at once laid siege to the City of Mexico. The siege of Querétaro by Escobedo began early in March and lasted until May 15th, when the city fell. Maximilian was captured on the Cerro de las Campanas; and on thi same hill, together with the generals Miramon and Mexía, after formal trial and condemnation, he was shot, at seven o'clock on the morning of June 19, 1867. (See Querétaro.) A request on the part of the Government of the United States that the life of Maximilian might be spared received no attention. Nineteen other general officers of the Imperial army, being also condemned to death, were pardoned by President Juarez. The City of Mexico surrendered to Diaz June 21st; and President Juarez, with the officers of his Government, entered the capital in triumph July 15, 1867. So far from committing excesses in the conquered city, as had been greatly feared, a train of provisions for gratuitous distribution among the famished populace preceded the army; and when the army did enter perfect order was preserved. The most striking feature of this conquest was the extraordinary moderation that the conquerors manifested toward their late foes.

The Liberal Government made the Constitution of 1857 once more effective throughout Mexico. A new Congress was elected; Juarez was re-elected President (October 12, 1871), and the whole energies of the Government were directed toward repairing the evils and waste of the war. The result of the enlightened policy of internal development that Juarez then adopted is seen to-day in the stable and flourishing condition of the Republic. It was Juarez who devised the system of railway and telegraph lines that, even now, when only partially completed, knits closely together the several parts of the Republic. That the construction of these railways has been accomplished by Americans, with American money, is another strong reason why Mexico should be grateful to the United States.

Various small disturbances occurred in Mexico during the three years succeeding the fall of the empire. Serious difficulties arose in 1870, incident to the opening of the Presidential campaign. No objection could be urged to the re-election of Juarez by his own party, for he had not in the smallest degree transcended his constitutional powers, nor *in the least particular* done violence to the principles that the Liberal party professed. The pith of the opposition developed against him was the sound objection entertained by many Liberals to re-electing a man who had already been President, either in law or in fact, for upward of ten years. Two other candidates were in nomination, Sebastian Lerdo de Tejada and Porfirio Diaz. However, Juarez was re-elected, and (December 1, 1871) took the oath of office as Constitutional President for the third time. Even before his formal entry upon his third term there was a rising (October 1st) against his authority in the City of Mexico, where Generals Negrete and Chavarria pronounced against him, and held the National Armory (Ciudadela) for some hours against the Government troops. Numerous other small risings occurred throughout the country, and these culminated (November 8th) in the revolt headed by General Diaz, at his hacienda of La Noria in Oaxaca. His manifesto, called the Plan of La Noria, proposed the convention of an Assembly of Notables to reorganize the government; and that he, Diaz, should be Commander-in-Chief of the army until such reorganization was effected. The collapse of this movement was caused by the sudden death (July 18, 1872) of President Juarez, and the accession (*ad interim*) to the Presidency of the Republic of the then President of the Supreme Court, Lerdo de Tejada. The policy of Juarez was maintained, as was his actual Cabinet, and in due form of law the order for a special election went out. Preceding this, Lerdo issued a proclamation of general amnesty. This moderate course restored peace. Lerdo himself was elected President, and took the oath of office December 1, 1872. During the three ensuing years his administration was prosperous and peaceful. The more important events of this period were the opening of the Mexican Railway between Mexico and Vera Cruz, January 1, 1873; the adoption of the Laws of the Reform as constitutional amendments, December 14, 1874; the opening of the National Exhibition of Mexican products in the City of Mexico, December 5, 1875, from which Exhibition was selected the very fine exhibit sent to the Centennial Exhibition at Philadelphia in the ensuing year.

After this peaceful period another serious revolution began. This had its start in the Plan of Tuxtepec, pronounced in Oaxaca, January 15, 1876, which denied the rights of the existing Government—a plan that was seconded so rapidly that by midsummer the whole republic once more was plunged in civil war. General Porfirio Diaz had no apparent connection with this movement at its inception, but he presently appeared on the scene and, taking command of the revolutionary army, carried on an energetic and successful campaign. Lerdo was forced to leave the country, and Diaz entered the City of Mexico, November 24, 1876. He was proclaimed Provisional President, and, after a good deal of fighting in various parts of the country, he was declared by Congress (May 6, 1877) to be the Constitutional President for a term ending November 30, 1880. Diaz consolidated his power; put down various small risings against his authority—including the execution (on the night of June 24–25, 1879) of nine alleged revolutionists at Vera Cruz, that excited great indignation throughout the country, but that received the approval of the Federal courts—and when order was restored set himself to carrying out some of the projects, notably those for railroad building, that Juarez had instituted. Diplomatic relations with France also were resumed. As his term of office drew near an end so many candidates were placed in nomination that serious fears of a new civil war were entertained. Fortunately these fears proved to be groundless. Congress declared (September 25, 1880) the election as Constitutional President of General Manuel Gonzalez; and on the 1st of December following, for the second time in the history of the Republic, the retiring President relinquished his office to his legally elected successor.

The more notable events of the administration of President Gonzalez were the "nickel riots" in 1883, a rising of the common people of the City of Mexico against the manipulation of a new issue of small nickel coins in such a manner as to cause a considerable loss to small shopkeepers and *others of like class*; the collapse of the credit of the Monte de Piedad, through the depletion of its reserve by the Federal Government; and the disturbances incident to the proposal of a very unpopular plan for liquidating Mexico's English debt. The bulk of this debt, $30,000,000, was contracted in the early years of the Republic, and, the unpaid interest being added to the principal, had increased as long ago as the year 1850, to $50,000,000. It was in order to arrange for the payment of some part of this sum that England consented to be a party to the intervention of 1864. By a convention, concluded in London, September 18, 1884, it was agreed on the part of the Mexican commissioners that a debt of $85,000,000 should be acknowledged by Mexico as representing the original debt of $30,000,000—of which, in point of fact, owing to heavy discounts, Mexico had received but $14,407,500. When this convention came before Congress for ratification (November 7th), it was opposed by the advanced Liberals with great vigor; while a popular outbreak against it, in which the students bore a conspicuous part, caused bloodshed in the streets and threatened a revolutionary outbreak. The matter was compromised by the decision (November 20th) to defer all further discussion until the return to office of Diaz, then President-elect. The one other very important event of the administration of Gonzalez was the completion (in April) and formal opening (May 5, 1884) of the Mexican Central Railway.

General Diaz, having been constitutionally elected, again became President, December 1, 1884. The treasury of the country was absolutely empty, and the Republic was absolutely without credit. As a means of relief in this embarrassing situation, Congress decided (May 28, 1885) to bring to trial the Minister of the Interior and the Secretary of the Treasury of the Gonzalez administration, with the purpose of recovering an alleged large deficit in the national accounts. This plan, however, was not made effective. June 22d a decree issued ordering the emission of treasury bonds to the amount of $25,000,000, and the suspension of payments of railway and other subsidies; and on the same day was published a circular by the Secretary of the Interior, ordering a reduction of from fifty to fifteen per cen salaries of all Government employees receiving pay than $500 per annum, including the reduction of tl of the President from $30,000 to $15,000. Also on day issued a law for the consolidation of the natior in which was admitted an item of $51,000,000 due to creditors. These heroic measures have resulted in the government of President Diaz upon a tolerabl financial basis; and the recognition of the Engli coupled with the definite plans now (November, course of formation for payment of interest upon done much to restore the foreign credit of the Repul

VII. PRACTICAL INFORMATION.

What to see in Mexico. A flying trip through Mexico, visiting only easily accessible places, may be arranged something in this way: a day in Mérida, while the steamer lies at Progreso; a day in Vera Cruz; three days in a trip to Jalapa; a day in Orizaba; three days in Puebla (including one day devoted to an excursion to Cholula); half a day in Tlaxcala (the morning train from Puebla to Sta Ana, thence by tramway to Tlaxcala, returning in time to take the afternoon train to Apizaco); a week in the City of Mexico; one day in Texcoco; three days in Cuernavaca; three days in Cuautla; two days in Morelia; two days in Pátzcuaro; half a day in Acámbaro; two days in San Miguel de Allende; a day in Celaya; two days in Querétaro; two days in Guanajuato; two days in Aguas Calientes; two days in Zacatecas; three days in Guadalajara; a day each in San Luis Potosí and Monterey, and, possibly, a day in Chihuahua This outline, including the time spent in the journey to and from Mexico, and allowing a small margin of time for contingencies, represents a trip of about two months' duration. The mental results of such an expedition will be somewhat kaleidoscopic; but no more so than result from a like rapid run through Europe.

When to go to Mexico. The most desirable time to visit Mexico (the visit being confined to the Plateau) is between April and October. But as the most desirable time to get away from the north is between January and April, there is not much probability that many American travellers will see Mexico when it is at its best. Those who go to Mexico for the winter will find the climate of Orizaba, or even of Puebla, or Morelia, more satisfactory than the climate of the City of Mexico. Travellers of this more leisurely class will do well to defer their visit to the capital until the *middle or end of* March.

By Rail to Mexico. Two through railway lines now are completed between the Mexican frontier and the Mexican capital: The Central, starting from El Paso del Norte and running through the cities of Chihuahua, Zacatecas, Aguas Calientes, Leon, Guanajuato, Celaya, and Querétaro; and the National, starting from Nuevo Laredo and running through the cities of Monterey, Saltillo, San Luis Potosí, San Miguel de Allende, Celaya, and Toluca. A third line, the International, starts from Piedras Negras and, passing through the town of Monclova, connects with the Central at Torreon. All of these routes involve a change of cars before crossing the Rio Grande; and that by way of the International involves also a change of cars at Torreon. The National is a narrow-gauge road; the others, standard gauge. On all, Pullman sleeping-cars are run. A vestibule, hotel train is announced to run through tri-monthly from New Orleans to the city of Mexico without change of cars.

By Sea to Mexico. The direct sea route from the North Atlantic States to Mexico is from New York to Vera Cruz. Steamers, leaving New York every other Thursday, usually reach Havana on Monday or Tuesday, and remain there one or two days; Progreso, thirty-six hours after leaving Havana, and remain there one or two days; Vera Cruz, thirty-six hours after leaving Progreso. Calls are made occasionally at the ports of Frontera and Campeche. Under ordinary conditions, the through time from New York to Vera Cruz is ten to eleven days; New York to the City of Mexico, twelve to thirteen days. Fare, New York to Vera Cruz, $85; Vera Cruz to the City of Mexico (Mexican money), $16. The charge for extra luggage (more than thirty-three pounds) on this road is excessive. On through tickets from New York to the City of Mexico one hundred and fifty pounds of baggage is allowed.

From New York to Vera Cruz by sea, by way of Galveston (involving a change of steamers at that port) the fare is $70. *The sea journey* can be made, also, via Nassau, Havana, and *Vera Cruz; and* via New Orleans, Galveston, and Vera Cruz.

By Sea and Rail. A combination, land and water, route, is possible by going to New Orleans or Galveston by rail, and thence (by steamers leaving each of these ports fortnightly) to Vera Cruz by sea; or, by going to New Orleans or Galveston (by steamers leaving New York weekly for each of these ports) by sea, and thence to Laredo, Eagle Pass, or El Paso, by rail.

Choosing a Route. In choosing a route the main fact to be kept in mind is—at least by travellers who do not object to seafaring—that the best return for money expended can be got by making the journey to Mexico by sea and from Mexico by land. The converse of this arrangement gives a less picturesque result (the effect of the ascent from the coast to the Plateau being lost), and is less satisfactory in the matter of temperatures. During March or April the sudden descent from the cool table-lands to the hot lands of the coast is imprudent; and in an "early" year is exceedingly dangerous. Should winter sojourners be delayed by sickness or other cause until fever is reported in Vera Cruz, the return journey absolutely should be made overland.

Expenses. Ten dollars a day is a liberal estimate of expenses for a short trip in Mexico, including expenses of travel between New York and the Mexican frontier. Two or four people travelling together can make the trip very comfortably for $8 apiece a day. If the trip is prolonged for several months this rate can be very materially lessened. In the City of Mexico board and lodging can be had by the month for $2 a day. In the provincial cities, by bargaining closely, board and lodging can be had for $1.50 a day. As all of the Mexican cities are small, and as nearly all are well provided with street cars, carriage hire (usually a considerable item in foreign travel) practically is eliminated from the expense account. And as all of the sights in Mexico are free, the numerous petty drains upon the purse, that make by no means a petty aggregate, incident to European travel are unknown. Moreover, servants and sacristans are blissfully ignorant of the fee standards of Europe, and accept thankfully such occasional *medios* and *reales* as chance to come to them. The total result of these, and other practicable and legitimate small economies, is a saving that persons who have travelled in Europe will regard wonderingly, but with a glad surprise.

Exchange. The best form in which to carry funds for the journey is that of drafts on New York. These can be sold throughout Mexico (excepting, perhaps, on the west coast, where drafts on San Francisco will be more available) to better advantage than drafts on any other American city. In the City of Mexico bank-notes of American issue can be sold for a little less than drafts; and American gold can be sold for a little less than notes. American silver is current at par. Enough American currency should be reserved for the return trip, for each transfer from one currency into the other entails a loss; and, apart from this, it is not always easy to procure American money in Mexico.

If Mexican money can be bought before starting—in New York, or elsewhere—a better rate can be obtained than in Mexico. If a stop is made at El Paso the necessary Mexican currency can be procured at fair rates at El Paso banks. Mexican money also is for sale in the station of the Mexican Central Railway at Paso del Norte. If money is bought here the purchase should be limited to what is required in order to reach the first stopping-point in Mexico, for the rate is high. No Mexican bank-notes should be accepted, save those issued by the Banco Nacional and the Bank of London, Mexico & South America. For a journey away from the lines of railroad only silver should be carried.

Mexican Money. A metric system of coinage was adopted some years ago, and stray five- and ten-cent pieces are in circulation; but in naming prices the old system is in use in all shops, and everywhere among the common people. The half- and quarter-dollars in common use are never spoken of as pieces of twenty-five or fifty *centavos*, but as *quatro reales* and *dos* (usually sounded *do'*) *reales*: and sometimes by their formal names of *toston* and *peseta*. In ordinary small dealings the unit is the *real*: the price for a thing is *tres* (3) or *diez* (10) or *veinte* (20) *reales*, or whatever number of *reales* it may happen to be. In barterings with fruit or other small dealers *centavos* sometimes are mentioned; but, even with these, prices usually are made in *tlacos*—the smallest coin of the old system, worth 1½ cents. In 1883 nickel coins of one, two, three, and five *centavos* were uttered. After the "nickel riots" of that year they were withdrawn. In the subjoined table the values of the several coins are expressed in Mexican dollars, *reales*, and *centavos*. The gold coins practically are unknown except as denominations of value :

Onza de oro (gold ounce)	=$16	Toston (4 reales) ...	= 50 cts.
Media onza de oro.......	= 8	Peseta (2 reales).....	= 25 cts.
Pistola.................	= 4	Real	= 12½ cts.
Escudo de oro	= 2	Medio real	= 6¼ cts.
Escudito de oro.........	= 1	Cuartilla (copper)...	= 3 cts.
Peso (silver)...........	= 1	Tlaco (copper	= 1½ cts.

Mexican Measures. While the French metric system of measures has been adopted by the Republic of Mexico, the law making this system compulsory is still suspended. (The Act of Congress of June 3, 1885, defers the operation of this law until January 1, 1889.) In the shops goods are sold by the *vara* (33⅓ inches, nearly), and distances usually are reckoned by the *legua* (approximately 2.6 miles). Lengths less than a *vara* usually are described as fractions of a *vara*, and distances less than a *legua* usually are described as fractions of a *legua*. The old measures are :

Punto..........	= $\frac{1}{12}$ linea	= 0.0064 inch.
Linea..........	= $\frac{1}{12}$ pulgada.......	= 0.0763 "
Dedo.	= $\frac{1}{48}$ vara...........	= 0.687 "
Pulgada........	= $\frac{1}{12}$ pié	= 0.916 "
Palmo	= $\frac{1}{4}$ vara...........	= 8.25 inches
Pié	= $\frac{1}{3}$ vara..........	=11. "
Vara	= 2 feet 9.3141 inches, or 2.784 feet.	
Cordel	= 50 varas..........	= 137.50 "
Legua......	= 100 cordels or 5,000 varas	= 2,637 miles.

The Mexican *vara*, the unit of this system, is about *one-fourth of one per cent.* longer than that of Burgos, the Castilian standard measure, which was originally known as Solomon's pace—tradition telling that it is the length of the pace, or stride, taken by King Solomon in measuring off the site of the temple at Jerusalem.

In square measure the *vara* also is the unit. An approximate reduction of *varas* into acres may be made by dividing the number of *varas* by 5,646, rejecting the fractions. A *legua* of land, known also—because of its use for cattle-raising—as a *sitio de ganada mayor*, is a plot 5,000 × 5,000 *varas* square, and contains, approximately, 4,400 acres. An *hacienda*, strictly, is a plot 5,000 × 25,000 *varas* square, containing, approximately, 22,000 acres. A *fanega* is a plot 276 × 184 *varas* square, containing, approximately, 8½ acres; it derives its name from the *fanega* (nearly 2 bushels), the measure of grain necessary for its sowing.

Kilomètres and Miles.—The only approach to a popular use of the metric system is the custom of the railway companies to give upon their time-tables distances in kilomètres. In view of this custom the following table sometimes will be found convenient in approximating distances in kilomètres and in miles. A mètre is, exactly, 39.37079 inches. For purposes of approximate estimate it may be considered a yard and a tenth. A kilomètre is, exactly, 0.62138 of a mile. For purposes of approximate estimate it may be considered five-eighths of a mile, upon which basis this table is prepared.

Kilomètres.	Miles.	Kilomètres.	Miles.	Kilomètres.	Miles.
1	⅝	10	6¼	100	62
2	1¼	20	12½	200	124
3	1⅞	30	19	300	186
4	2½	40	25	400	249
5	3	50	31	500	311
6	3¾	60	37	600	373
7	4⅜	70	43½	700	435
8	5	80	50	800	497
9	5⅝	90	56	900	553

Passports. *Circumstances* may arise, of course, in which *the protection afforded* to a traveller in Mexico by a passport will be required; but the chances are that the traveller for pleasure only, especially if his journeyings are confined to railway lines, will have no use whatever for this ornamental but rather cumbrous document. American citizens taking up a residence in Mexico, and engaging in business there, or American citizens who expect to visit remote portions of the Republic, certainly should provide themselves with passports. Persons wishing to obtain passports can procure blank forms of application from the State Department, Washington. In writing for blank forms the applicant should declare whether he is a native citizen or a naturalized citizen, and must give his full name and post-office address. His communication should be addressed: Department of State, Washington, D. C.; and should be indorsed: Passport Division.

Customs Regulations. As a rule, honest travellers have no trouble in passing a custom-house. It is cheaper to declare dutiable articles than it is to be fined for trying to smuggle them. Promptness should be shown in opening baggage in readiness for inspection; and undue haste should not be shown in closing it when the inspection is at an end.

Mexican Regulations. As a rule, Mexican customs officials are polite and obliging. In the small matter of personal luggage, any suggestion of financial transactions would be a mistake. Passengers are required to open their baggage for inspection, and if they have dutiable articles to declare them. The free list includes: clothing for personal use, if not excessive in quantity; articles worn or in use, as a watch, chain, buttons, cane, etc.; one or two fire-arms, with their accessories, and one hundred charges; each adult male passenger may bring in ninety-nine cigars, forty packages of cigarettes, and half a kilogramme ($1\frac{1}{10}$ lb.) of snuff or chewing tobacco. Professional men or artisans are permitted to bring in free the instruments or tools indispensable or most essential to the exercise of their profession or trade. No charge is made for examining baggage. The rules by which examination of personal baggage is regulated are ordered to be kept in a conspicuous place in the search room, printed in Spanish, English, French, and German. On entering cities and towns another examination usually is made at the local *garita*. This rarely is more than a form.

United States Regulations. With the eccentricities of the New York custom-house most of us are painfully familiar. The frontier custom-houses of Nogales, Eagle Pass, Laredo, and El Paso are in pleasing contrast with the New York establishment. At all of these points the revenues are collected faithfully, but a decided desire is manifested to spare travellers as much as possible from personal annoyance. The American regulations practically are the same as the Mexican. The free list includes:* amber beads; animals imported for purposes of exhibition or breeding; stuffed birds; books, engravings, bound or unbound, etchings, maps, and charts, which shall have been printed and manufactured more than twenty years at the date of the importation (of later date, 25 per cent. ad val.); professional books imported by and with their owners; books, household effects, or libraries, or parts of libraries in use, of persons or families from foreign countries, if used abroad by them not less than one year, and not intended for any other person or persons, nor for sale; cabinets of coins, medals, and all other collections of antiquities; coffee; coins, gold, silver, copper, fossils; manuscripts; mother-of-pearl; personal and household effects, not merchandise, of citizens of the United States dying abroad; tortoise and other shells unmanufactured; wearing apparel in actual use, and other personal effects (not merchandise); professional books, implements, instruments, and tools of trade, occupation, or employment of persons arriving in the United States (exclusive of machinery or other articles imported for use in any manufacturing establishment, or for sale). And to this free-list our almost too-paternal Government thoughtfully adds, among other things: hop-poles, sauer-kraut, curling-stones, joss-sticks, skeletons, turtles, and bologna-sausages. By the Treasury decision of April 3, 1885, "it is decided that any cigars in excess of fifty, in the baggage of any one passenger, shall be subject to duties, or to a fine equal to the duties, as the case may require."

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* Act of March 3, 1883.

This much of the Treasury circular of July 29, 1878, still is in effect: "Tourists are often under the erroneous impression that all articles purchased for their personal use, or for the use of friends, or intended as presents, are exempt from duty. Officers of the customs and United States consular officers abroad are therefore instructed to inform them, as far as practicable, of the laws and regulations relating to such importations, and especially of the provisions of the Revised Statutes imposing penalties for the unlawful importation of merchandise into the United States. All articles subject to duty, whether contained in baggage or otherwise, must be reported to the customs officers on arrival at a port in the United States, under the penalties of Section 2802 of the Revised Statutes, which is as follows: 'Whenever any article subject to duty is found in the baggage of any person arriving within the United States, which was not, at the time of making entry for such baggage, mentioned to the collector before whom such entry was made, by the person making entry, such article shall be forfeited, and the person in whose baggage it is found shall be liable to a penalty of treble the value of such article.' Persons who arrive in the United States will be required to make due entry, on blanks to be furnished them by the proper customs officer, of the articles believed to be entitled to free admission under the provisions of the law above referred to, and to make oath, as provided for by Section 2799 of the Revised Statutes, that the entry contains a just and true account of the contents of the package or packages mentioned therein, and that no such packages contain any merchandise whatever, other than the articles specified. A separate entry must be made of all dutiable articles contained in the baggage, to which the oath of the passenger must also be annexed. Such entry must specify the name of the article, the precise quantity thereof, and the exact cost or foreign market value. It will be the duty of the surveyor of *customs to see that* the baggage-entry is made by each cabin passenger, and filed in the custom-house. Blank forms will be furnished by the customs officers to the passengers, and the officers of the steamers are hereby respectfully requested to co-operate with this Department in its efforts to carry out the law by delivering to each passenger one or more of the blanks."

Nervous travellers may be assured by the knowledge that, in point of fact, a custom-house is not as black as this circular paints it. Ordinarily, the search is not severe; at the frontier custom-houses the filling out of blanks is not required, and, as already said, the honest traveller has little trouble. But it is well that travellers should know of the rigors as well as of the leniencies of the law.

Lunch-Basket. For the traveller by rail a lunch-basket is a necessary part of the outfit. West of the Missouri River railway trains make stops for meals with a cheerful disregard of the times and seasons that ordinary mortals regard as appropriate for the discharge of that office; and the length of the stop (never more than twenty-five minutes, and sometimes no more than eighteen minutes) is better adapted to stoking (it cannot be called eating) a condensed attack of indigestion than acquiring that sustenance which is necessary for the maintenance of human life. The lunch-basket should contain canned meats—Richardson & Robbins' canned chicken and chicken-livers (not their canned game, which takes up too much room in proportion to the amount of food carried) are the best. If the party is large, a canned ham may be added to this stock. Bread may be bought at the lunch counters connected with the railway eating-houses, as may also eggs, sandwiches, cold meats (of dubious quality), coffee, and tea. A bottle of condensed coffee, a package of tea, and a spirit-lamp make the position of the traveller impregnable in the event (highly probable) of making the breakfast stop between 10 and 11 A.M. Cooked gluten (to be had at the agency of the Health Food Co., Tenth Street and Fourth Avenue, New York) is a very valuable article in travelling. It is highly nutritious, occupies very little room, and needs only to be stirred into a tumbler of water in order to be eaten. Dried prunes (those put up by Violett & Co. are the best) also should be carried. Also, enough sherry or claret to make an allowance of one bottle for each member of the party. The furniture of the lunch-basket should consist of a plate, knife, fork, spoon, cup and saucer for each member of the party, and a bundle of paper napkins—those which are crinkly, like crape, are the best.

Eating. The majority of travellers make the serious mistake of eating too much. It is much better on a long journey to err in the other direction, though there is no especial reason, other than the general weakness and fallibility of humanity, why there should be any error in this matter at all. For most people, one heavy meal a day is quite sufficient while travelling. This should be taken at the railway eating-house, and as near noon as possible. If the breakfast stop is not made until 11 A.M., or later, the heavy meal should be eaten then. For breakfast, coffee and bread is sufficient for most people. Fruit, bread, crackers, or cooked gluten, can be eaten in the forenoon in case of hunger, but not to kill time. Supper can be made about 6.30 P.M., on canned meats, bread (bought at the lunch-counter at the dinner stop), and sherry-and-water, or weak tea. Before turning in at night six or eight prunes should be eaten as a preventive of constipation. The wisdom of this simple regimen will be admitted by any one who will faithfully carry it out.

Exercise. In the course of a long railway journey every opportunity for exercise should be made the most of. A stop of five minutes gives time enough for a brisk walk up and down the station platform; and the breakfast and supper stops (these meals being taken, as suggested, on the train), can be devoted to a good mile's walk. But this exercise always should be taken on the platform; it is a very unsafe thing to go far from one's train.

Porters and Stewards. Always begin by feeing these important functionaries roundly. This removes from their minds all doubt as to your intentions toward them, and suggests the pleasing hope that they will receive yet another and a larger fee at the end of the run. This hope, in part, should be realized; but in strict proportion to the amount and quality of service rendered, and should be accompanied by a small homily to the effect that they are paid well because they have done well, or are paid little—or not paid anything more—because they have been careless. If travellers generally would adopt this system the service of steamships and Pullman cars would be wonderfully improved in a short space of time.

Pulque, Wine, Spirits, Beer. Whenever pulque can be obtained, it should be used in preference to any other drink. It is thoroughly wholesome, and has a tendency to decrease the bilious habit that in many persons is induced by an altitude of a mile above the sea level. As compared with the delicious pulque to be had in the maguey region of Apam, the pulque sold in the City of Mexico deserves little praise. It should be drunk, however, from a sense of duty.

Excellent wines may be bought in the City of Mexico. At the larger grocery stores the prices are very reasonable; at the hotels they are extortionate. In the other cities the wine usually sold (for a dollar the bottle) is a heavy red Spanish wine, highly astringent. Sometimes, in Monterey and Saltillo, a very good native wine, made at Parras, may be obtained; usually for only four or five dollars the dozen. The white wine of Parras is the best; though the red is sound and of good flavor. A wine also is made from the juice of the quince, *vino de membrillo*, that is not unpalatable. The brandy of Parras is famous all over Mexico. A strong distilled spirit is made from the root of the maguey, the best variety of which is the *tequila de pechuga*. It has something the taste of Scotch whiskey. It costs seventy-five cents a bottle.

Almost everywhere on the lines of railroad a very good native beer can be bought for a *real* the bottle—in the hotels of the city two *reales* is charged. It is a much better and purer article than the beer that is imported from the United States, and that is sold for from two to five times as much as the native brew.

Sweetmeats. The Mexicans are great lovers of sweet things, and *dulces* of various sorts are for sale all over Mexico. The more famous of these sweets are made at Celaya, Querétaro, and Morelia. The Celaya *dulce* (the manufactory of La Fama is the best) is a glutinous paste compounded of milk, sugar, and flavoring matter, boiled together for a long time, The Querétaro *dulce* is an excellent nougat. The Morelia *dulce* is a stiff jam of guava, quince, and other fruits, and is the best of all.

Clothing. In making the journey to Mexico by sea, summer clothing will be required in crossing the Gulf, and in crossing the hot country of the coast. On the Mexican plateau clothing suitable to spring or fall will be required, and the more prudent underwear will be winter flannels. Overcoats and shawls will not often be required on the street by day, but they should be at hand in readiness to put on when churches or other buildings are entered, and for use in the evenings. It is a fact that in Mexico wrapping up is much more necessary in the house than out of doors. Even when a norther at Vera Cruz sends a chill across the mountains, the streets rarely are cold; but at such times the houses frequently are very cold indeed. The comfort of a fire practically is an unobtainable luxury.

Doctors and Medicines. In the City of Mexico there are several excellent medical men of both schools, allopathic and homœopathic; and, occasionally, a good doctor is met with in the provincial cities. As a rule, however, the medical practice outside of the capital is of the old-fashioned heroic type, that only a person blessed with a most vigorous constitution can encounter safely. It is wiser, therefore, to carry along a supply of such ordinary medicines as are likely to be required; and, in the event of serious illness, to take the chances of travel, and get to the capital as quickly as possible. In case of yellow fever, it is much safer to employ a native doctor than a foreign doctor. In case of small-pox, the wisest course is to inquire among the servants for a good old-woman nurse, and with this attendant to remove the patient to an isolated house, where careful nursing, with plenty of fresh air, usually can be depended upon to assure a good recovery. During convalescence, the room should be kept darkened; the only important matter that a good Mexican nurse is likely to forget. As a preliminary to an extended journey in the interior of Mexico, vaccination is very necessary. It is not an unwise preliminary to going to Mexico at all.

Cargadores. In all the larger towns the combined duties of a local express and district telegraph service are performed by *cargadores* (porters). These men are duly licensed by the municipal authorities, and wear upon their breasts large brass plates, on which their respective numbers are inscribed. (When employing one it is well to make a note of his number.) As a class they are renowned for their trustworthiness, and safely may be employed to carry luggage, parcels, or letters. The fee varies with the service performed, and a bargain always should be made in advance. When luggage, or any heavy burden, is carried an extra *medio* is expected for drink.

Servants. A good Mexican servant is a very good article of servant indeed, and is about as rare as a good servant of any other nationality. In the cities, men-servants may be hired for from twelve to twenty dollars (Mexican money) a month. Women-servants, much more difficult to obtain, are paid a little less. In hiring servants references should be insisted upon and should be verified.

Fees. Better service can be had in Mexico, as in other parts of the world, by paying extra for it. The fees to servants, however, should be small. For some inscrutable reason, a Mexican servant who receives a large fee does his work badly—far more badly than if he had received no fee at all. Waiters at restaurants should not be given more than a *medio* for each cover at each meal; chambermen at hotels an occasional *real*. It is customary also to give coachmen a *medio* in addition to their regular fare. As a general rule, governing all but very exceptional cases, no casual fee should exceed a *real*.

Baths. In even the smaller Mexican towns very fair baths usually are found; and in the cities the bathing arrangements, with a few exceptions, are excellent. The baths rarely are found in hotels, and sometimes (as at San Miguel de Allende, where they are delightful) are far out in the suburbs. The usual price for a hot bath in Mexico is two *reales;* for a cold bath, one *real.* This usually includes soap and towels—and the doubtful privilege of a comb and brush.

Hotels. In the provincial cities the hotels are fairly good. In most of them food as well as lodging is provided; and the usual rate for food and lodging is two dollars a day. Lodging without food, and food without lodging, usually cost one dollar a day each. Single meals usually cost four *reales*—sometimes six. The charge for lodging is made for the bed, and two beds usually are placed in one room. Double beds, save in a few of the larger hotels, are rare. In taking rooms at a hotel, a bargain always should be made in advance. Usually a considerable reduction, from one quarter to one-half less than the price by the day, is made for terms of a week or more. The time of intended occupancy always should be stated, if it is to be longer than a day or two, when the rooms are hired. Outside of the larger cities the beds are apt to be hard, and everywhere the pillows are of hair.

Restaurants. Even in very small towns, lacking a hotel, a restaurant (*fonda*) usually is found. The food provided at these restaurants is of the country, but usually is palatable and fairly served. In the small towns the price for a meal usually is four reales, and six reales is the usual price of board by the day. The food served is: for breakfast, coffee and bread (though eggs and meat usually can be obtained also); for mid-day breakfast, soup, rice, meat, bread, a salad, beans (frijoles), sweets, and coffee; for supper, chocolate or coffee, and bread —with the possible addition of meat and eggs. In the larger cities the dinner usually is a repetition of the mid-day breakfast. In even very small towns of unpromising appearance a satisfactory meal can be obtained by a special order backed by a promise to pay a trifle more than the regular price.

Official Permits. As a rule, Mexican officials are exceedingly courteous in granting permits to visit such institutions as are not open to the general public. The following form of application will be found useful by travellers whose Spanish is not perfect. In the City of Mexico it should be addressed, for permission to visit the military college of Chapultepec (the grounds are open to the public), the National Armory, or other Government institution, to the Governor of the Palace. In all other cases the address may be to the *Administrador* of the institution that the traveller desires to see—this may not always be exactly correct, but it will be near enough for practical purposes.

SR. GOBERNADOR DE PALACIO,
Presente.
or
SR. ADMINISTRADOR DE ——,
Presente.

Agradeceria á Vd. que, si no tiene inconveniente para ello, se sirviese expedirme un permiso escrito para visitar . . . .

Con sentimientos de consideracion, quedo de Vd.,
atento seguro servidor,
——

Hotel de ——
Mexico, —— de —— de 188—.

Church Visiting. In their own interest, as well as in the interest of abstract decency, visitors to churches should conduct themselves reverently while in such sacred edifices. A respectful stranger very frequently will receive a courteous attention, in being directed where to find what is most beautiful or curious, that assuredly will not be accorded to strangers who are vulgarly noisy or vulgarly frank in their expressions of derision and contempt. Attentions of this sort frequently are volunteered, and are the more welcome because frequently there is no one to be found in the churches to act as a guide. As a rule, the churches that have pertained to nunneries will be found more quaint and interesting than those which have pertained to monasteries; and the more desirable churches to visit, of course, are those which have not been remodelled in modern times. It is well to make a point of seeing the ante-sacristy and sacristy, as in these places usually are found ancient and curious articles retired from active service in the church, as well as interesting pictures. In visiting shrines (as at Los Remedios or Ocotlan) the visitor should ask to see the *camarin*—the little chapel in the rear of the high altar. The richest treasures and most curious possessions of a shrine usually are found in this place. If neither the priest in charge nor the sacristan can be found, the old woman who sells rosaries and holy images will be found a useful ally. She is to be propitiated by spending a *real* or two in purchase of her sacred wares, and by complimentary remarks upon the church, and upon the cat that usually bears her company. When the sacristan happens to be available as a guide he should receive a fee of a *real* or two for his services. Persons even who do not read Spanish will find their visits to churches materially aided by either of the church almanacs—the "Almanaque Católico y Histórico," or the "Almanaque Galvan," which may be bought in almost any book-store for two *reales*. These books will give the saints' days for the current year, and by visiting in the morning the churches dedicated to the saint whose day it is, a special service, of a more or less imposing character, usually will be found in progress. On the other hand, these almanacs will show when special services are not in progress, and when, therefore, the church may be visited without encountering a crowd.

Priestly Aid. In the smaller cities and towns the best results in sight-seeing can be secured (by persons speaking Spanish) by calling at once upon the parish priest and asking his advice and assistance. This move has a two-fold result: the priest, almost without exception, is exceedingly courteous in advising the visitor what is most worthy to be seen, and in aiding him to see it; and the people of the town, seeing that the stranger is on terms of amity with the *cura*, are prone to render further practical aid of a like nature. The parish priests of Mexico, as a class, it is not inappropriate to add here, are men of devout and godly lives, who are entitled to all honor and reverence. Since the Laws of the Reform, there is nothing to tempt men to adopt the clerical life save a genuine love of God and a strong desire to minister to the religious welfare of their fellows according to His ordinances. Apart from the selfish motive of obtaining from them increased facilities in sight-seeing, most travellers will find much pleasure in the society of these simple-minded and godly-minded men.

Beggars. There are not many beggars in Mexico; but the few found there are apt to be most resolutely persistent in their demands. They can be shaken off by the payment of a few coppers, or they may be exorcised by the formula: *Perdona me, hermano, en el nombre de dios*—of which phrase, usually, the words *perdona me* will suffice.

Hackney Coaches. In almost all the cities of Mexico (Zacatecas and Guanajuato are notable exceptions) hackney coaches are plentiful. The fare usually is four *reales* an hour; and a lower rate can be obtained, usually, should a coach be hired for half a day or longer. In case of hiring by the hour, the driver should have the precise time impressed upon his mind by being shown a watch; and at the end of the drive, should he manifest a disposition to insist upon over-payment, the traveller should make a serious demonstration of entering the coach again, the while saying, with much firmness and decision, "*Vamonos a la administracion*"—a threat that never fails, when the driver really is in the wrong, to bring him to terms. It is customary to add a *medio* to the regular fare. The coaches usually found in the provincial cities are ruinous structures, dating from a remote antiquity, and are apt to be itinerant asylums of fleas. In nearly all the Mexican cities street railways now are in operation.

Postal Arrangements. The letter rate from Mexico to the United States and Canada is five cents for each half ounce or fraction of a half ounce; to other countries in the Postal Union, ten cents. The rates on printed matter are one cent per ounce and three quarters, or fraction thereof, to the United States and Canada; and two cents to European countries in the Postal Union. The limit of weight for printed matter is 4.4 pounds (2 kilogrammes). Letters and packages may be registered on payment of a fee of ten cents. The rate on letters for points within the Republic of Mexico is five cents for each half ounce or fraction thereof; on newspapers, or other printed matter, one cent for each two ounces, or fraction thereof.

The process of extracting a letter from a Mexican post-office is somewhat complicated. Usually within an hour after the arrival of a mail at a Mexican post-office a list of the letters received is displayed in some conspicuous place. Each list is dated, and each letter is numbered. As mistakes are apt to be made in the spelling of names, the entire list should be examined. In applying for a letter it is necessary to give the date of the list and the number of the letter; and, in order to avoid painful complications with the Spanish tongue, an effective plan is to write these necessary facts, together with the name of the inquirer, upon a card and hand the card to the mail clerk. Especially valuable letters may be sent to many parts of the Republic by express. (See Express Service, and also paragraph Post-office in chapter on City of Mexico.)

By the terms of the postal convention concluded between the United States and Mexico, July 1, 1887, it is provided that articles which are admitted to the domestic mails of either country will be admitted under the same conditions to the mails exchanged between the two countries. The postage rates from the United States to Mexico, consequently, are the same as the domestic postage rates in the United States.

Telegraph. Government wires connect all the principal cities and towns of Mexico. This service is fairly punctual and trustworthy. The Mexican, Mexican Central, Mexican National, Interoceanic, and Sonora Railway Companies maintain telegraph lines which parallel their respective tracks. The Mexican Central and Mexican National (northern division) wires connect with the Western Union wires at El

Paso and Laredo, respectively. The Mexican & South American Cable Company has a branch wire from Vera Cruz to the City of Mexico, and connects with the telegraph system of the United States at Galveston. (See also telegraph offices in the City of Mexico.)

Express Service. An express service is maintained by Wells, Fargo & Co. over the lines of the Mexican, Mexican Central, and Sonora Railways. The Mexican National Railway maintains an express service over its own lines. These companies attend to passing packages through the custom-houses—paying duties and collecting the same on delivery; and, by an arrangement with the Federal Government, conduct a mail service that advantageously may be used in sending important letters to interior towns. Extra baggage sometimes can be most conveniently sent by express.

At Laredo. In case of detention at Laredo, the Commercial will be found the least undesirable of the several hotels. The rate is $2.50 a day. There is little to see in the town; yet the thoughtful traveller will be interested in the jostling together here of the old and the new—Mexican adobe houses and very American houses of brick and frame; a visible confusion of races which not inaptly illustrates the confusion (there is little blending) of Mexican and American habits and modes of thought. Spare time may be filled in by making a trip to Nuevo Laredo, on the Mexican side of the river—the town that was founded after Texas ceased to be a part of the Mexican Republic. This is a bustling little place, for Mexico, for it possesses the trade advantages of the Free Zone. Its shops are large, and prices are small—facts to be remembered in case of need to replace umbrellas and gloves lost on the way down.

At El Paso. Although the Pullman car is backed across to the station at El Paso, it is not opened until after the examination of hand luggage by the Mexican customs officials at Paso del Norte. Travellers leaving El Paso from a hotel may secure a more comfortable evening meal than can be obtained in the railway eating-house at Paso del Norte by sending their luggage with the train, but themselves following later, either by carriage or tramway. If this plan is adopted, sufficient time should be allowed to attend to custom-house formalities. On the return northward there is ample time between the arrival of the Mexican Central train and the departure of the first train for the north to bathe and, if it is desired, to eat a solid breakfast at one of the hotels.

Since the concentration of several railway lines here, El Paso has ceased to be a draggle-tailed little suburb of Paso del Norte, and has become an enterprising, thriving frontier town—with all the crudeness and rawness and painful ugliness that an enterprising, thriving frontier town necessarily must have. Passengers arriving by the Atchison, Topeka & Santa Fé Railroad will have little knowledge of it, for their train will make a close connection with the southbound train on the Mexican Central. Passengers arriving by either of the other lines will find the awkwardness of arriving in the middle of the night counterbalanced in part by the possibility of a bath and change of linen that a waiting-time of from twelve to eighteen hours renders possible. The Grand Central Hotel will be found rather surprisingly comfortable, at least in regard to the appointments of its bedrooms and private parlors; and affords, also, fairly clean bath-rooms, rather dingy tubs, and an abundance of towels. The rates are $2.50 to $4.00 a day. A bath costs half a dollar. Any idle time may be employed in a drive through the *adobe* town of Paso del Norte; thence along the riverside, and, late in the afternoon (so as to get the sunset view from the *mesa*), to Fort Bliss. Good carriages may be hired at the door of the hotel. Rates: $2.50 the first hour; $1.50 the second; $1 for each subsequent hour. The drive across the river will occupy about two hours; the drive on the American side about one hour. Travellers who have a liking for queer characters will do well to employ for their coachman Mike Brannahan, an Argonaut of '49, whose intimate acquaintance with extraordinary persons and events in California and elsewhere is equalled only by his capacity for clothing his possibly extravagant reminiscences in eccentric language. As his carriage and horses are excellent, there is no sacrifice of practical comfort involved in this enjoyment of his peculiar personal charms.

Coming Home. For the return journey the same provision that has been suggested for the outward journey may be made. Should increased packing-space be required, the traveller will do well not to buy a trunk, a costly article in Mexico, but a strong basket. In the City of Mexico baskets can be bought in the market of the Volador (in the northwest corner) of any desired size, one as big as a large travelling-trunk costing about two dollars. To make the basket dust-proof it should be lined first with newspapers and then with coarse cotton cloth. It should be well corded. If without this addition the total amount of luggage equals the allowance (150 pounds) for each through ticket, the basket may be advantageously sent home by express (see Express Service).

PART II.

THE MEXICAN CAPITAL.

PART II.

THE MEXICAN CAPITAL.

I. PRACTICAL MATTERS.

Station to Hotel. Street cars connect the several railway stations with the Plaza Mayor. The fare by these is a *medio*, excepting the special car that meets the train from Vera Cruz, by which the fare is a *real*. As the car lines do not pass near any of the desirable hotels, travellers unacquainted with the city should take a carriage. The fare should not exceed the regular rate for a single coach (see Hackney Coaches), but it usually does. Six *reales* for a white-flag coach, or a dollar for a red-flag coach, including carriage of hand luggage, will be a good bargain. A dollar, and a dollar and a quarter, respectively, will not be outrageous. But beyond these figures the traveller should refuse to go, unless the supply of carriages should chance to be unusually small. In case of a difference of opinion about the fare at the end of the course, it is the part of wisdom to turn the matter over for settlement to the people of the hotel.

Luggage. A luggage express agent usually boards incoming trains at a short distance out from the Buena *Vista station* (or will be found in the station on the arrival of the train), who gives, in return for the railway company's checks, checks for city delivery. Although there is a regular tariff for this service (two *reales* for each piece) it is the part of prudence to arrive at a clear understanding, before the checks are exchanged, as to precisely what the cost of delivery will be. This functionary also will require the key of the piece to be delivered, or, if a number of pieces are to be delivered, the key of any one piece of the lot, in order that the form of a custom-house examination may be gone through with. The key may be given confidently, as the express company is responsible for the safe delivery of articles intrusted to its care. It is as well, of course, to give the key of a piece that does not contain articles of any especial value. Travellers arriving by way of the Vera Cruz Railway will not receive their luggage until the following morning. Hand luggage, therefore, should contain provision for the night.

Hotels. In comparison with even second-class New York hotels the best hotels of the City of Mexico make a poor showing. They are meagrely furnished; their service is poor; their prices, relatively, are high. In the majority of them, the bath that the arriving traveller wants immediately cannot be obtained; and even in those which possess bathing establishments, the baths are on the ground floor. To compass a pitcher of hot water in one's own room requires the outlay of a vast amount of vital energy, and a fee to the chamberman of a *real.* In engaging rooms it is desirable to secure such as face east or south, in order to secure an abundance of sunlight. Rooms facing north or west are apt to be damp and cold.

The Hotel Yturbide is the largest hotel in the city, *and boasts the* startling innovation, for Mexico, of an elevator. Its prices are considerably higher than those of the smaller hotels, and in the height of the tourist season it is apt to be uncomfortably crowded. Should this hotel be selected the traveller should endeavor to secure one of the rooms overlooking the Calle de Gante; for these, while they do not command a view of anything in particular, and have but little sunlight, are large, airy, and clean. The Hotel San Carlos has pleasant rooms overlooking the Calle de San Francisco—and therefore desirable because of the opportunity that they afford to witness the frequent military parades upon this street; and desirable sunny rooms overlooking the Calle del Coliseo. The little Hotel del Café Anglais has only a few rooms, but these are exceptionally clean and comfortable, and the service here is exceptionally good. This is the most desirable hotel for ladies travelling alone. The Hotel del Jardin is the sunniest and most picturesque hotel in the city. It is built around two sides of the old garden of San Francisco, and is itself that portion of the ancient convent which was devoted to the hospital and to the housing of the Provincial of the Order. But, so far, the food served in the restaurant connected with this establishment has been very unsatisfactory. Other hotels which may be commended are the Bazar and Gillow. All of the hotels named above have restaurants connected with them. At all of them a considerable reduction will be made when rooms are taken by the fortnight or month—but a careful bargain as to the rate always must be made in advance. At all of them someone speaking a curious, but merchantable, variety of English will be found.

Restaurants. Food and lodging are distinct parts of the hotel system, though by an especial agreement *they sometimes can* be combined. Having lodgings in one hotel does not interfere in any way with getting meals at the restaurant belonging to another. At all the restaurants a *table d'hôte* is served twice daily—between 12 M. and 3 P.M. for breakfast, and between 6 and 8 P.M. for dinner, these hours not being very rigidly observed. The first breakfast, coffee and bread, is served from 7 A.M., and to get it at an earlier hour very emphatic orders must be given over night. In lieu of bread and coffee, however, a substantial breakfast can be obtained by special order. At the Café Anglais, in the Calle del Coliseo, where the head waiter speaks English, and where providing for American wants is made rather a specialty, the solid breakfast can be obtained without friction; and regular boarders at this place can arrange to take their light meal, bread and coffee or bread and soup, in the middle of the day, and thus obtain their heavy breakfast without extra charge. The Café Anglais provides quite as good food as will be found at any of the *tables d'hôte*, and its prices (1 *real* for first breakfast, 5 *reales* for second breakfast, 5 *reales* for dinner; or $30, Mexican money, a month) are decidedly lower than those of any of the first-class restaurants.

The Récamier, in the Third San Francisco, and the Concordia, in the Second Plateros—the first just west, and the second just east of the church of the Profesa, and both near all the principal hotels excepting the Jardin—are well-appointed and well-served restaurants in which a reasonably good meal can be obtained for a dollar and upward. In either, meals will be served in private rooms at an increased charge—though for a party of six or more this additional charge is trifling, while the gain in comfort is great. The *tivolis*, or garden restaurants, in the suburb of San Cosme and at La Castañeda—on the tramway to San Angel—are peculiarly pleasant institutions of Mexico. Excellent breakfasts are served—at from two dollars a cover upward—in rustic bowers or closed cabinets standing in charming gardens. For a breakfast with ladies the Tivoli of San Cosme probably will be found most satisfactory, though ladies also may be taken to the Eliseo and La Castañeda. At all the restaurants the charges for wines and for imported malt liquors are extortionate. Both as a sanitary measure and as a measure of economy travellers will do well to drink *pulque*, or native beer.

To obtain genuine Mexican food, the traveller must go to one of the Mexican *fondas*. The best of these is the Fonda de la Reforma, about midway of the Calle de Ortega, on the south side. Another that also can be recommended is the Fonda Mexicana, on the north side of the Calle del Cinco de Mayo, at the corner of the Callejon de Sta Clara. Neither of these establishments is sparklingly clean, and at neither is the service of a very high order of excellence. Both are entirely respectable, and to both ladies may be taken. To obtain a really representative breakfast (*i.e.*, the midday meal) the order should be given a day in advance, coupled with the explanation that the meal is to be composed of characteristic Mexican dishes—and something pleasant about the high reputation of that particular *fonda* for the excellence of its cooking should be added in order to make the venture an entire success. The price should not exceed a dollar or a dollar and a half a cover, if the party consists of four or more. For only two persons, two dollars a cover would not be an unreasonable price, as some of the Mexican dishes are troublesome to prepare. Somewhat the same result may be obtained by taking the regular *table d'hôte* breakfast at either of these *fondas*. This is served every day at noon, and costs four reales.

Specialties. Naylor's, No. 18 Calle de Escalerillas (upstairs), roast beef, cut from the joint in the presence of the diner, plum-pudding, and pies.—Italiano, Calle de San Juan de Dios, north side of the Alameda, maccaroni and chocolate.—Café de Paris, No. 18, Calle de Coliseo Viejo, fish, fried chicken, ham and eggs.—Concordia, corner second Plateros and San José el Real, ices. Especially good *pulque* can be had at the *pulqueria de las Damas*, No. 2, first Calle de las Damas, and at the *pulqueria de los Perros*, Cinco de Mayo, north side, a little east of the Hotel Comonfort. The earlier in the day that *pulque* is drunk the better it is.

Lodgings. So far as saving money is concerned, there is little to be gained by hiring private lodgings, unless they are required for a term of several months. The charges for furnished rooms, in desirable parts of the town, are but little less than the monthly charges of the hotels ; and while unfurnished rooms can be had at comparatively low rates, the cost of furnishing them is exorbitant when judged by an American standard. Persons intending to pass a whole winter in Mexico, however, can effect a considerable saving by hiring unfurnished rooms and furnishing them, even at a heavy outlay ; for unfurnished rooms rent for less than half the cost of furnished rooms, and furniture usually can be disposed of at no great loss. Should rooms be hired, either furnished or unfurnished, much caution should be exercised. Many houses in Mexico that to a foreigner will seem absolutely respectable will prove to be by no means desirable places of abode.

Boarding-Houses. The equivalent of the American boarding-house is the *casa de huespedes.* There are many of these in the City of Mexico, many of them very comfortable, and relatively moderate in their charges.

For an American, however, the cooking is likely to prove a decided drawback upon the otherwise obvious merits of these establishments.

Baths. Of the many clean and well-ordered baths in the city, the most conveniently situated—for the use of residents of any of the central hotels — are the *Baños del Factor* in the Calle del Factor; the *Baños de Vergara*, in the Calle de Vergara, and the baths in the Yturbide Hotel. The street cars of the Circuito de Baños run direct to excellent baths (the Pane and Osorio) near the Paseo de la Reforma. Passengers on these cars can buy bath tickets from the conductors, in which case the ride to the bath is free. The usual price for a cold bath is one *real;* for a hot bath, two *reales.* The delicious and beautiful *baño oriental* of the Pane baths, the price for the use of which is one dollar, is one of the sights of the City of Mexico. Ladies may go with propriety to any of the baths here named.

Interpreters. An interpreter and guide can be obtained at the Agencia Inglesa, No. 12 First Street of San Francisco. His pay should not exceed three dollars a day—but it probably will.

Shopping. The larger shops in the City of Mexico, those on the Calle de los Plateros, are supplied directly from France. Their stock of high-priced and, with some limitations, of medium-priced goods equals, in some respects surpasses, the stocks of the best Broadway shops in New York. The prices (allowing for the difference in value of the currencies) are about the same as in New York. In all these larger shops French also is spoken, and English, of a somewhat spasmodic variety, has begun to make its appearance. In these larger shops the dealing is fair, but abatements in prices sometimes will *be made.* There are several large shops of a lowe grade on the south side of the Plaza Mayor, and in the first and second Calles de la Monterilla, where the upper middle classes deal. In these, haggling over prices is the rule rather than the exception. In the smaller shops—as those in which *rebosos* are sold, in and near the streets of the Flamencos, Bajos de Porta Cœli and Puente de Jesus—the battling over prices always is fierce and prolonged. Shops such as are found in New York in Sixth Avenue, abounding in honestly made goods which are both pretty and cheap, have no parallel in Mexico. The best shops in which to buy *rebosos* and *zarapes* are in the Calle de San Bernardo.

Hat stores. For felt hats, west side of the Plaza Mayor. For straw hats, Calle de los Meleros, east of the market of the Volador (Spanish spoken).

Common pottery and glazed tiles. A little shop, presided over by an affable old woman, on the west side of the Puente de Zacate, immediately in the rear of Las Bonitas. Upon the calzada, north of this shop, are several potteries (Spanish spoken).

Watch-mending. German Laue, corner of Second San Francisco and Callejon del Espiritu Santo (English spoken).

Leather work. Trunk-mending, trunk-straps, shawl-straps, Calle de Gante, No. 8 (French spoken).

General mending. Trunks, locks, fans, etc., Eduardo Raymond, Calle de los Rebeldes, No. 19 (English spoken).

Shoemaker. Shoes for men and women. Calle del Espiritu Santo, No. 3 (French spoken).

Cobbler. "La Pie de Sara," under Hotel del Café Anglais (Spanish spoken).

Mending clothes (for men). "El Medico de la Ropa," *Callejon de* Sta Clara, just north of Cinco de Mayo *(Spanish spoken).*

Milliner. Will "do up" bonnets. Calle de Gante, No. 8, over saddler's (French spoken).

Drawn work. This beautiful Mexican work, as well as all sorts of embroidery, can be ordered from the Señora Baeza, a widowly body of great respectability at Arcos de San Agustin, No. 5, upstairs. Her prices are very reasonable (Spanish spoken).

Silver Jewellery. Very good work, at fair prices, is done by Antonio Carrillo, Calle de Ortega, No. 5 (Spanish spoken).

Mexican dulces. Very good candied fruits and other Mexican *dulces* can be bought at moderate rates at Arcos de San Agustin, No. 5, down-stairs. This little shop opens upon the inner *patio* of the house, and has no other sign than the occasional wafting forth of a sweet smell (Spanish spoken).

Good butter. Very good fresh butter can be bought at Calle de Sta Ysabel, No. 4. Butter not so good also is sold at No. 3, in the same street (Spanish spoken).

Hardware. There are several large shops at and near the corner of the Calles del Refugio and Lerdo where hardware and house-furnishing articles may be bought. From an American standpoint, the prices are very high (English spoken).

Libraries. The Biblioteca Nacional (which see) is a free library, open daily, feast-days excepted, from 10 A.M. till 5 P.M. The Biblioteca del Cinco de Mayo (which see) also is a free library, open daily, feast-days excepted, from 9 A.M. till 12 M., and from 3 till 7 P.M. There is an excellent French circulating library (Second San Francisco, No. 2), where also are a few ancient English novels; and, among others, two good Spanish circulating libraries, at respectively, No. 5 Calle del Espíritu Santo, and No. 5 Callejon del Espíritu Santo.

Book Stores. The book stores of Aguilar & Sons, First Calle de Santo Domingo, No. 5; Eduardo Murguía, Portal del Aguila de Oro, No. 2; Juan Buxo & Co., Portal del Aguila de Oro, No. 5; Cárlos Bouret, Cinco de Mayo, No. 15, all contain good collections of Mexican and Spanish works. At the last-named a fair stock of French books will be found. Second-hand books are for sale in the Portales, and in the book-market, erected in 1886, in the Plazuela del Seminario. Among these, occasionally, a prize may be secured. Rare, standard books on Mexico usually can be found at the shop of Francisco Abadiano, Calle de las Escalerillas, No. 17, but are held at very high prices. Very handsome colored maps, costing $1.50 each, of the City and Valley of Mexico—the last a bird's-eye view—may be bought at the shop of Debray Sucesores, corner of the Calle Coliseo Viejo and Callejon del Espíritu Santo. Here also may be bought a beautiful, but not very accurate, atlas of Mexico, the several maps of which are bordered by well-executed pictures in chromo-lithograph, illustrating Mexican scenery and races.

Newspapers. The only daily paper published in English in the city is the *Two Republics*. This will be found serviceable in its presentment of current railway time-tables and official directory, as well as in its hints of Mexican and general news. It contains a list of places of interest in and near Mexico that could be made exceedingly valuable to tourists, but that, being full of inaccuracies, is less helpful than dangerously misleading. *The Mexican Financier*, a weekly publication in Spanish and English, deals broadly with national and international subjects, mainly from the standpoint of commerce, and gives a clear presentment of the general drift of Mexican affairs. Its especial mission is the fostering of international commerce and the development of the resources of the Republic. As its circulation is among Mexican merchants and manufacturers it has done much toward introducing American machinery and methods into Mexico, and toward securing to the United States a very profitable Mexican trade. *El Diario Oficial*, the official daily organ of the Federal Government, publishes a monthly summary of events in English that will be found of much interest. *Le Trait d'Union* is a daily published in French. A number of daily, weekly, and monthly journals are published in Spanish. Indeed, in proportion to its population, the City of Mexico has almost as many newspapers as New York.

Post Office. (See also p. 94.) There is a regular delivery by carriers in the City of Mexico, and letters addressed to any hotel will be delivered promptly. But as carelessness in regard to letters is the rule at Mexican hotels, this is a very unsafe plan for travellers to adopt. A safe plan is to have letters addressed in the care of the Agencia Inglesa de C. M. St. Hill, Calle de San Francisco 1*a*, No. 12. At the Agencia Inglesia official letter lists are received daily from the General Post-office, stamps are for sale, and letters may be mailed in a locked letter-box that is cleared several times daily by the regular postmen. Letters directed simply to the City of Mexico must be called for at the General Post-office, in the northern portion of the Palacio Nacional, fronting on the Calle del Arzobispado. There are several sub-post-offices in the city where stamps may be purchased and letters mailed. It is not advisable to mail letters in the letter-boxes found in remote parts of the town. The letter-boxes on the principal streets probably are cleared regularly. Letters for the *United States* should be mailed before 5 P.M.

Telegraph Offices. Cable to the United States and Europe via Vera Cruz and Galveston, corner Second San Francisco and Santa Clara. Overland to the United States, and thence to Europe, office of the Mexican Central Railway, First San Francisco (Plazuela de Guardiola). For points on the Mexican National Railway, Calle de Ortega, No. 28. For points on Interoceanic (Morelos, Irolo) Railway, Calle de San Agustin, No. 14. Government Telegraph Office, lines to all important points in the Republic, Avenida del Cinco de Mayo, north side, east of Callejon de Santa Clara.

Railway Stations. Mexican Central, Buena Vista; Vera Cruz Railway, Buena Vista; Mexican National (including El Salto branch), Colonia; Interoceanic, San Lázaro and Peralvillo.

Railway Offices. Mexican Central, Buena Vista (ticket office in First San Francisco: Plazuela de Guardiola); Vera Cruz, Buena Vista; Mexican National, Calle de Ortega, No. 28; Interoceanic, Calle de San Agustin, No. 14.

Diligence Office. First Calle de la Independencia, No. 14, in rear of Yturbide Hotel. General and particular information may be procured at this office, and seats may be secured. *Diligencias*, seating nine people and upward, may be hired for the day, for picnics or driving parties, at a cost of twenty dollars and upward. (See Excursions, p. 117.)

Express Offices. Wells, Fargo & Co. (see p. 96), and Central (local), both in Calle de Santa Ysabel; Mexican National, Calle de Ortega, No. 28.

Hackney Coaches. There are four classes of hackney coaches, commanding four rates of fare: White flag, 50 cents the hour; red flag, 75 cents the hour; blue flag, $1 the hour; green flag, $1.50 the hour. These prices hold good between 6 A.M. and 9 P.M., before and after which hours the prices are the same as on feast days. The least time that a coach can be hired for is half an hour; and in this must be included the time required for the coach to return to the stand whence it is taken. Thus a course of twenty minutes will include twenty minutes for the return and must be paid for as a whole hour. On feast days and Sundays the prices are increased: White flag, 75 cents; red flag, $1; blue flag, $1.50; green flag, $2, the hour. Coachmen expect a small gratuity, a *medio* or a *real*, according to their class and the length of time that they have been employed. The white flag coaches usually are dirty and are to be shunned. The red flag coaches are quite as good as the average of hackney coaches in New York. The green and blue flag coaches—between which there is no appreciable difference—are as good as hackney coaches can be. Each coachman is compelled to carry, and to show upon demand, his tariff of charges. If any difficulty arises in regard to fares it usually can be settled by an appeal to a policeman; and policemen, by a miracle that only the municipal governments of Mexico can work, usually are available when an appeal is to be made to them. Should the policeman prove unequal to the situation, an equitable adjustment always can be secured by driving to the Administracion, on the south side of the Plaza Mayor.

Saddle-horses. There are several good livery-stables in the City of Mexico from which saddle-horses can be obtained. The usual rate is about $3 for a morning's ride.

Street Railways. By a judicious use of the street railways almost every part of the city can be reached *far more easily*—the nature of the paving, save on the principal streets, being considered—than in a carriage. On all city lines (though not on all suburban lines within the city) the fare is 6¼ cents, excepting the cars run after 8 P.M. from the several railway stations, on which the fare is 12½ cents. On the circuito lines (excepting the Circuito de Baños) passengers receive transfer tickets, good from transfer stations, on the day of issue, on connecting circuits. The transfer stations are marked upon the accompanying map by red flags.

San Cosme y Santa Maria. Start from southwest corner of Plaza Mayor and from Sta Maria at 6.30 A.M. and run every 15 minutes from 7 A.M. until 7 30 P.M. On feast-days after 7.30 P.M. (at half-hour intervals) till 9.30 P.M. from Sta Maria and 10 P.M. from the Plaza.

San Cosme y Tlaxpana. Start from southwest corner of the Plaza Mayor and from the Tlaxpana at 6.37 A.M. and run every 15 minutes from 7.07 A.M. until 7.37 P.M. On feast-days after 7.37 P.M. (at half hour intervals) until 9.15 from the Tlaxpana and 9.45 from the Plaza.

Colonia de Arquitectos. Start from the southwest corner of the Plaza Mayor at 7 A.M. and run every half hour until 9 P.M. From the Colonia at 6.30 A.M. and run every half hour until 8.30 P.M. A car leaves each terminus a half hour later on feast-days.

Los Angeles (broad gauge). Cars leave the northwest corner of the Plaza Mayor every 20 minutes between 6.40 A.M. and 12.20 P.M. and 1.40 and 7 P.M. Leave Plaza de los Angeles every 20 minutes between 7 A.M. and 12.40 P.M, and 2 and 7 P.M.

Los Angeles y Guerrero (narrow gauge circuito). Leave transfer station in front of Chamber of Deputies at 7 A.M. and every 35 minutes thereafter until 7.55 P.M. Leave Plaza de los Angeles at 7.17 A.M. and every 35 *minutes thereafter* until 8 P.M.

Buena Vista (broad gauge). Cars leave the southwest corner of the Plaza Mayor every 20 minutes from 6.40 A.M. till 1 P.M. and from 2.20 till 6.20 P.M. Leave Buena Vista every 20 minutes from 7 A.M. till 1.20 P.M. and from 2.40 till 6 P.M. Extra trips (fare, one *real*), are made in the early morning, and in the evening, connecting with departing and arriving trains.

Buena Vista (narrow gauge, circuito). Leave transfer station in front of Chamber of Deputies at 7 A.M. and run every 14 minutes from this point and Buena Vista until 8.04 P.M.

La Viga. Cars leave the southeast corner of the Plaza Mayor at 7 A.M. and run thereafter every half hour until 8 P.M. Leave the Viga at 6.45 A.M. and every half hour thereafter until 7.45 P.M.

San Lázaro. Cars leave the southeast corner of the Plaza Mayor at 6.30 A.M. and run every half hour thereafter until 7.30 P.M. Leave San Làzaro at 6.45 A.M. and every half hour thereafter until 7.45 P.M. Extra cars (fare, one *real*) meet trains arriving at the San Lázaro station after 8 P.M.

San Juan y Niño Perdido. Leave southwest corner of the Plaza Mayor at 7 A.M. and every half hour thereafter until 8 P.M. Leave the Niño Perdido at 7.15 A.M. and every half hour thereafter until 8.15 P.M.

Belem, por San Juan. Leave the southwest corner of the Plaza Mayor at 7.15 A.M. and every half hour thereafter until 7.45 P.M. Leave Belem at 7.30 A.M. and every half hour thereafter until 8 P.M.

Belem, por la calle Ancha. Leave the southwest corner of the Plaza Mayor at 7.15 A.M. and every half hour thereafter until 7.30 P.M. Leave Belem at 7.30 A.M. and every half hour thereafter until 8 P.M.

Peralvillo y San Lúcas. On this circuit cars leave the northwest corner of the Plaza Mayor at 6.32 A.M. and every eight minutes thereafter until 8 P.M. Supplementary cars leave at 8.15 and 8.30. On the run south, cars leave the southeast corner of the Plaza.

Guerrero. On this circuit cars leave the northwest corner of the Plaza Mayor at 6.50 A.M., and every twenty minutes thereafter until 8.30 P.M.

Santísima y Mariscala. On this circuit cars leave the corner of the Calles Santo Domingo and Escalerillas and run every 15 minutes from 7.15 A.M. until 8 P.M.

Santiago (narrow gauge, circuito). Leave transfer station, in front of Chamber of Deputies, at 7.14 A.M. and every 28 minutes thereafter until 7.50 P.M.

Circuitos: Norte, Oriente, Sur, Central (narrow gauge). Beginning between 7 and 7.07 A.M., cars are run on these circuits every seven minutes until 8 P.M.

Circuito de la Reforma. On feast-days special cars are run on the track that parallels the Paseo de la Reforma. They usually are frightfully crowded and are to be shunned Fare, 6¼ cents.

Circuito de Baños. At intervals of 7 minutes from the Pane and Osorio baths, near the Paseo de la Reforma, to a point just south of the market of the Merced. Cars of this line meet trains at the Colonia (Mexican National) railway station.

Suburban Tramways. These lines are admirably managed; the service is punctual, the running time excellent, and the first-class cars—save for occasional dust—are clean. The only objection that can be urged against them is the method of running trains at long intervals, instead of single cars at short intervals. Usually two first-class and two second-class cars are run together at intervals of from half an hour (to Guadalupe) to an hour and a half (to Tlalpam). The train system originally was adopted for greater security, attacks by robbers being feared. As the valley in the neighborhood of the city—excepting, perhaps, in the vicinity of Tacuba—is now well policed and absolutely safe, the system very advantageously might be abandoned. A Mexican, however, does not easily change his habits; and the traditional fear of robbery as a prominent feature of a journey still is strong within him. In point of fact, soldiers armed with carbines occupy the front platforms of these suburban tram-cars, although the only practical purpose, presumably, of this ornamental military attachment is to afford a ready outlet for such conversational overplus on the part of the driver as may remain after his occasionally picturesque, frequently fervid, and normally forcible addresses to his frisky mules. The mules are capital little fellows. They are changed at short intervals and, outside of the city, usually are driven at a gallop. Tickets are sold by the conductor and are collected by a ticket-taker who comes on board about midway of the run. The value of the ticket is printed on its face. On the longer runs the passenger receives several tickets, the collective value of which is the price of passage. On all the suburban lines monthly commutation tickets are sold. On Sundays and feast-days the car service usually is increased.

Excursions. Cars may be hired for excursions over the suburban lines—a very satisfactory arrangement, since in the suburbs of Mexico (excepting the Paseo to Chapultepec) the condition of the roads is such that driving is almost impossible. A very desirable excursion to make is from Mexico, through Chapultepec, Tacubaya, and Mixcoac, to San Angel; thence through Coyoacan *to* San Mateo; thence (possibly) to Tlalpam, *or directly back to* Mexico by the Tlalpam line. An ex cursion only second to this in pleasing possibilities is through Tacuba and Atzcapatzalco to Tlalnepantla and return. Whether made in a special car, or in a regular car, neither of these excursions should be omitted. The tariff below for special cars, carrying twenty-five, or less, passengers, provides for the detention of the car for two hours longer than the schedule time required to make the round trip. Arrangements also may be made for the use of a car for the entire day, or for a private car out in the morning and back in the afternoon or evening. The rates for single and round trips from Mexico are :

	Single trip.	Round trip.
Tacubaya, Tacuba, or Guadalupe.....	$3 00	$4 50
Mixcoac, Atzcapotzalco, or Dolores....	4 00	6 00
San Angel.........................	5 00	7 50
Coyoacan..........................	6 00	9 00
Tlalpam or Tlalnepantla....	7 00	10 50

These rates are liable to be increased on feast-days. Application for special cars should be made to Sr. D. I. P. de Castillo, Administrador General de la Compañia Limitada de Ferrocariles del Distrito Federal. (For suburban excursions see also Diligencias, p. 112.)

Suburban Time-tables. The official time tables of the suburban lines give only the time of departure from terminal points. The following schedules of running time between terminal points are the result of averages of several runs and, while they are approximately correct, are liable to variations of several minutes.

Guadalupe. First class fare, 12½ cents. Cars leave the northwest corner of the Plaza Mayor at 5.30 A.M., and every half hour thereafter until 12 M. ; at 2 P.M., and every half hour thereafter until 8 P.M. ; at 9 P.M. Leave Guadalupe at 6.15 A.M. and every half hour thereafter until 12.15 P.M. ; at 2.15 P.M. and every half hour thereafter until 7.45 P.M. ; at 8.45 P.M.

Running time: Plaza Mayor to Guadalupe, or *vice versa*, 25 minutes.

Tacubaya, *via Chapultepec.* First-class fare to either point, 12½ cents. Cars leave the southwest corner of the Plaza Mayor at 5.20, 5.40, 6, 6.20, 6.40, 7, 7.20, 7.40, 8, 8.20, 8.40, 9, 9.20, 9.40. 10, 10.20, 10.40, 11, 11.20, 11.40, 12 A.M., and 12.20, 12.40, 2, 3, 3.20, 3.40, 4, 4.20, 4.40, 5, 5.20, 5.40, 6. 6.30, 7, 7.30, 9 P.M. Leave the plaza in Tacubaya at 6.10, 6.30, 6.50, 7.10, 7.30, 7.50, 8.10, 8.30, 8.50, 9.10, 9.30, 9.50, 10.10, 10.30, 10.50, 11.10, 11.30, 11.50 A.M., and 12.10, 12.30, 12.50, 1.10, 2.10, 2.30, 2.50, 3.10, 3.30, 3.50, 4.10, 4.30, 4.50, 5.10, 5.30, 5.50, 6.10, 6.30, 7, 7.30, 8, 9 P.M. Between October 1st and April 1st the 5.20 and 5.40 A.M. trips are omitted. (For additional trains to Tacubaya, see San Angel time-table.)

Running time: Plaza Mayor to Chapultepec, 30 minutes; to Tacubaya, 40 minutes.

Dolores, *via Chapultepec.* First class fare, 18 cents. This tramway is a branch (at Chapultepec) from the Tacubaya line. Excepting on the 7 A.M. trip, when a through car is run, passengers will take Tacubaya cars in Mexico and change cars at the Chapultepec station. Cars (marked "Tacubaya") making direct connection with the Dolores branch leave the southwest corner of the Plaza Mayor at 7, 8, 9, 10, 11 A.M., and 3.20, 4.20, 5.20 P.M. Leave Dolores at 8, 9, 10, 11, 12 A.M., and 4.20, 5.20, 6.20 P.M.

Running time: Plaza Mayor to Chapultepec, 30 minutes; to Dolores, 55 minutes.

Mixcoac and the Casteñeda. Through fare from Mexico, first class, 18 cents. In addition to the trains to San Angel stopping at Mixcoac (see San Angel time-table) a special service is arranged between Tacubaya *and Mixcoac* and the Casteñeda in connection with the

Tacubaya trains. Cars leave Tacubaya, from the intersection with the San Angel line, at 6, 7.20, 8.40, 10, 11.20 A.M., and 12.40, 2, 3.20, 4.40, 6 P.M. Leave the Casteñeda at 6.55, 8.15, 9.35, 10.55 A.M., and 12.15, 1.35, 2.55, 4.15, 5.35, 6.55 P.M.

Running time: Tacubaya to the Casteñeda, 20 minutes; the Casteñeda to Tacubaya, 19 minutes. Through time, Mexico to Mixcoac, one hour.

La Piedad. Fare, first class, 6¼ cents; on feast days 12½ cents. (N.B.—It usually is a feast-day). Cars leave the southwest corner of the Plaza Mayor at 6.40, 7.20, 8, 8.40, 9.20, 10, 10.40, 11.20, 12 A.M., and 1.20, 2, 2.40, 3.20, 4, 4.40, 5.20 P.M. Leave the Piedad at 7.20, 8, 8.40, 9.20, 10, 10.40, 11.20, 12 A.M., and 12.40, 2, 2.40, 3.20, 4, 4.40, 5.20, 5.40, 6 20 P.M.

Running time: Plaza Mayor to Garita de Belem, 15 minutes; to the Romita and Petit Versailles, 17 minutes; to the French Race-track, 20 minutes; to the French Cemetery 25 minutes; to the Piedad 30 minutes.

San Angel, *via Chapultepec, Tacubaya, and Mixcoac (La Casteñeda).* First class fare to Chapultepec, or Tacubaya 12½ cents; to Mixcoac (La Casteñeda), 18 cents; to San Angel, 25 cents. Cars leave the southwest corner of the Plaza Mayor at 6, 7.20, 8.40, 10, 11.20 A.M., and 12.40, 2, 3.20, 4 40, 6 P.M. Leave San Angel at 6, 7.20, 8.40, 10, 11.20, 12.40, 2, 3.20, 4 40, 6 P.M. (For additional cars to San Angel see Tlalpam time-table.)

Running time: Plaza Mayor to Garita de Belem, 15 minutes; to Chapultepec, 30 minutes; to Tacubaya, 40 minutes; to Mixcoac (La Casteñeda), 60 minutes; to San Angel, 75 minutes.

Note. These cars are run without reference to the *running time of* the line from San Angel through *Coyoacan to San* Mateo and thence to Mexico.

Tlalpam, *Churubusco, Coyoacan, and San Angel.* First class fare to Garita de San Antonio Abad, 9 cents; to the Ladrillera, 12½ cents; to San Mateo (Churubusco), 18 cents; to San Antonio, 25 cents; to Tlalpam, 31 cents. From San Mateo (by branch line) to Coyoacan, San Antonio, Chimalistac, or San Angel, 7 cents.

	A.M.	A.M.	A.M.	A.M.	P.M.	P.M.	P.M.	P.M.	P.M.
Plaza Mayor...Lv	6.00	7.30	9.00	10.30	12.00	2.00	3.30	5.00	6.30
Garita............	6.20	7.50	9.20	10.50	12.20	2.20	3.50	5.20	6.50
La Ladrillera.....	6.33	8.03	9.33	11.03	12.33	2.33	4.03	5.33	7.03
San Mateo Jc....	6.45	8.15	9.45	11.15	12.45	2.45	4.15	5.45	7.15
Churubusco.......	6.49	8.19	9.49	11.19	12.49	2.49	4.19	5.49	7.19
Coyoacan.........	6.57	8.27	9.57	11.27	12.57	2.57	4.27	5.57	7.27
Chimalistac.......	7.08	8.38	10 08	11.38	1.08	3.08	4.38	6.08	7.38
San Angel........	7.15	8.45	10.15	11.45	1.15	3.15	4.45	6.15	7.45
San Antonio.....	6.55	8.25	9.55	11.25	12.55	2.55	4.25	5.55	7.25
Tlalpam.......Arr	7.20	8.50	10.20	11.50	1.20	3.20	4.50	6.20	7.50
Tlalpam.......Lv	6.00	7.30	9.00	10.30	12.00	2.00	3.30	5.00	6.30
San Antonio......	6.14	7 44	9.14	10.44	12.14	2.14	3.44	5.14	6.44
San Angel........	6.00	7.30	9.00	10.30	12.00	2.00	3.30	5.00	6.30
Chimalistac	6.06	7.36	9.06	10.36	12.06	2.06	3.36	5.06	6.36
Coyoacan	6.15	7 45	9.15	10.45	12.15	2.15	3.45	5.15	6.45
Churubusco......	6.25	7.55	9.25	10.55	12.25	2.25	3.55	5.25	6.55
San Mateo Jc.....	6.30	8.00	9.30	11.00	12.30	2.30	4.00	5.30	7.00
La Ladrillera.....	6.38	8.08	9.38	11.08	12.38	2.38	4.08	5.38	7 08
Garita............	7.00	8.30	10.00	11.30	1.00	3.00	4.30	6.00	7.30
Plaza Mayor..Arr	7.15	8.45	10.15	11.45	1.15	3.15	4.45	6.15	7.45

Note. The cars to San Angel by this line are run without reference to making connections with the direct line between San Angel and the City of Mexico. The connection with the 3.20 P.M. car from San Angel to Mexico cannot be depended upon. For additional cars *to San Angel,* see preceding time-table.

Tlalnepantla, *via Popotla (tree of the Noche Triste), Tacuba, and Atzcapotzalco.* First class fare to Popotla or Tacuba, 12½ cents; to Atzcapotzalco, 18 cents; to Puente de Vigas, 25 cents; to Tlalnepantla, 31 cents. Cars leave the southwest corner of the Plaza Mayor at 5.30, 7.30, 9.30, 11.30 A.M., and 1.30, 3.30, 5.30 P.M. Leave plaza in Tlalnepantla at 5.40, 7.40, 9.40, 11.40 A.M., and 1.40, 3.40, 5.40 P.M.

Running time: Plaza Mayor to Garita de San Cosme. 25 minutes; to Agricultural College, 30 minutes; to Popotla *(tree of the Noche Triste)*, 36 minutes; to Tacuba, 42 minutes; to Atzcapotzalco, 57 minutes; to Puente de Vigas, 77 minutes; to plaza in Tlalnepantla, 97 minutes. Returning: Tlalnepantla to Puente de Vigas, 20 minutes; to Atzcapotzalco, 40 minutes; to Tacuba, 50 minutes; to Popotla, 60 minutes; to Agricultural College, 67 minutes; to Garita de San Cosme, 72 minutes; to Plaza Mayor, 97 minutes.

Atzcapotzalco, *via Popotla (tree of the Noche Triste) and Tacuba.* First class fare to Popotla or Tacuba, 12½ cents; to Atzcapotzalco, 18 cents. Cars leave the southwest corner of the Plaza Mayor at 5.30, 6, 7, 7.30, 8, 9, 9.30, 10, 11, 11.30, 12 A.M., and 1, 1.30, 3, 3.30, 4, 5, 5.30, 6, 7, and 8 P.M.

Note. The cars for Atzcapotzalco running on the half hours are marked "Tlalnepantla."

Running time: Plaza Mayor to Garita de San Cosme, 25 minutes; to Agricultural College, 30 minutes; to Popotla *(tree of the Noche Triste)*, 36 minutes; to Tacuba, 42 minutes; to Atzcapotzalco, 57 minutes. Returning: Atzcapotzalco to Tacuba, 10 minutes; to Popotla, 20 minutes; to Agricultural College, 27 minutes; to Garita de San Cosme, 32 minutes; to Plaza Mayor, 57 minutes.

Mexican Government Officials. The offices of the several officers of the Mexican Government named below are in the Palacio Nacional, on the east side of the Plaza Mayor.

President of the Republic: General Porfirio Diaz. Audiences from 3 P.M. to 6 P.M. daily (Wednesdays excepted). Persons intending to call on the President should leave their cards with the Adjutant at the Palace.

Secretary of the Interior: Manuel Romero Rubio. Office hours from 6 P.M. to 8 P.M.

Secretary of the Treasury: Manuel Dublan. Office hours from 9 A.M. to 1 P.M., and from 3 P.M. to 6 P.M.

Secretary for Foreign Affairs: Ignacio M. Mariscal. Office hours from 9 A.M. till 1 P.M., and from 3 P.M. to 6 P.M.

Minister of Justice and Public Instruction: Joaquin Baranda. Office hours from 7 A.M. to 2 P.M.

Secretary of War and Marine: General Pedro Hinojosa. Office hours from 7 A.M. to 2 P.M.

Secretary of Public Works, Colonization, Industry, and Commerce (Ministerio de Fomento): General Carlos Pacheco. Office hours 7 A.M. to 2 P.M.

Governor of the National Palace: General Agustin Pradillo, to whom requests for permits to visit national institutions should be addressed. (See p. 92.)

Foreign Legations. Nearly all of the great, and several of the minor, powers maintain diplomatic representatives in the City of Mexico.

The United States: Minister Plenipotentiary and Envoy Extraordinary, General Edward S. Bragg.

Consul-General, Colonel E. C. More, Avenida del Cinco de Mayo, northwest corner Alcaiceria.

Great Britain: Minister Plenipotentiary and Envoy Extraordinary, Sir Spencer St. John. Office of the Legation, *Calle de* San Diego, No. 4.

Consul-General, Lionel Carden, San Diego, No. 4.

Germany: Minister Resident, Herr Freichers Von dellitz, Jardin de Buena Vista, No. 2.

Consul, Pablo Kosidowsky, Capuchinas, No. 7.

France: Secretary, Count Renè Gaston de la Marlière, Avenida Juarez and Calle de Ex-Acordada.

Spain: Minister Plenipotentiary and Envoy Extraordinary, Don Guillroem Crespo, Jardin de Buena Vista.

Italy: Minister Resident, Com. G. B. Viviani, Portillo de San Diego, No. 2.

Belgium: Minister Resident, Baron Frederic Daelman, Rivera de Sta Maria, Fourth Calle de Naranjo, No. 4.

Protestant Churches. Including the several mission churches (in which services are held in Spanish) there are ten Protestant churches in the City of Mexico. Services in English are held as follows:

Episcopal. Christ Church, Calle de Gante, No. 3. Every Sunday at 11 A.M.

Methodist Episcopal. Trinity Church, Calle de Gante, No. 5. Rev. John W. Butler, Pastor. Preaching every Sunday at 10.15 A.M. Prayer meeting every Friday at 7.30 P.M. Sunday-school, 9.15 A.M.

Union Protestant Congregation. Calle de San Juan de Letran, No. 12. Service every Sunday at 10.30 A.M. Prayer meeting every Friday at 7.30 P.M. Sunday-school and Bible class every Sunday from 9.15 to 10.15 A.M.

Church of Jesus in Mexico. (See Church of San Francisco.) Services, usually in Spanish, every Sunday.

II. STREETS OF THE CITY OF MEXICO.

Street Nomenclature. A plan has been adopted by the municipal government of the City of Mexico for giving to the entire length of each street the same name or number—instead of naming each block separately, as has been the custom heretofore; but a long while will elapse, probably, before this plan actually is adopted in practice. No change, therefore, has been made in the accompanying map; and, in order to simplify the existing method, by which strangers are not a little confused, the following list of streets—arranged alphabetically, with reference by letter to the section of the accompanying map in which each street will be found—also is, for the present, retained. The abbreviation pte., prefixed to the names of many of the streets, signifies *puente* (bridge), and refers to the fact that at one time there was within the block so named a bridge crossing a canal. The other abbreviations used in the following list are: cte. for cuadrante; cer. for cerrado; cn. for callejon; plaz. for plaza or plazuela; calz. for calzada; rinc. for rinconada; av. for avenida; esp. for espalda; est. for estampa. The many sacred names given to streets are derived, as a rule, from the names of churches or convents which stood, or are still standing, upon the streets to which their titles by a perfectly natural process have been conveyed. The honest objection on the part of many Protestants to these names must be lessened by supplying the implied qualification that every Mexican very well understands. The street of the Holy Ghost is the street *of the Church* of the Holy Ghost—and the abbreviation is used in much the same way that the name Trinity Buildings is used in New York.

Aduana pte	V
Aguila	J, K
Agustin	V
Alameda	I
Alamedita	P
Alamo	A
Alconedo	R
Alegría	O
Alfaro	T, V
Alhóndiga	O
Altuna	J
Alvarado pte	G
Amargura	J, L
Amor de Dios	O
Ancha	R
Andalicio	O
Angel	T, V
Antonio cn	R
Apartado	L
Aranda cn	T
Arbol cn	V
Arbol plaz	V
Arcos de Belen	R, S
Arco de San Agustin	V
Armando cn	N
Arquitectos	F
Arsinas	L
Arteaga	C
Artes	Q, R
Ave Maria	O
Ave Maria cn	V
Ave Maria plaz	O
Ayuntamiento	R
Aztecas	E
Arzobispado	M
Bajos de Porta Cœli	M, V
Bajos de S. Agustin	V
Balvanera	V
Balvanera, est. de	M, V
Balvanera, rejas de	M
Balderas	I
Basilisco cn	J
Beata	N
Belen, Arcos de	R, S
Belen plaz	S
Berdeja	J
Berdeja cn	J
Betlemitas cn	K
Bilboa cn	M
Blanco pte	E
Blanquillo pte	X
Bosque	R
Bucareli, Paseo de	R
Buena Muerte	V
Buena Vista plaz	G
Cabezas cn	W
Cacahuatal	X
Cacahuatal calz	Y
Cadena	O
Cadena	K
Caler	T
Callejuela cn	M
Calvario	I
Calzada de Cacahuatal	Y
Calzada de Campo Florido	U
Calzada de Chapultepec	S
Calzada de la Escuela de Artes	A
Calzada de Guadalupe	E
Calzada de la Hacienda de la Teja	Q
Calzada de Invatidos	F
Calzada de la Penitenciaría	R
Calzada de la Piedad	S
Calzada del Rancho de Casa Blanco	Q
Calzada de S. Antonio Abad	W

de Sta. Maria	J
de San Rafael	F
de San Cosme	F
nes cn	T
	A, C
o	J
Florido calz	U
ria plaz	R
ria plaz	P
rita cn	R
de S. Cosme	F
	K
tos	N
inas	M
l	E
pte	L
nes cn	X
nes pte	W
cn	J, D
lanca	F
cn	M
ros cn. (2)	U
	F
na	L
le S. Domingo	L
e S. Lorenzo	J
	C
de Jesus	V
de Necatitlan	W
del Parque de la eda	M, O
S. Miguel	V
Sta. Teresa	M
tepec calz	S
ue	X
el de Monserrate	V
ria	O
autla	L
pa rinc	W
pa cn	H
huiteras	T
s	O
tos pte	E
	A
	X

Cinco de Mayo av	K
Cincuenta Siete (57)	K
Clérigo pte	D
Cocheras	L
Coconepan	Z
Colegio de Niñas	K
Colegio de Niñas plaz	K
Colegio de San Juan Letran	K
Colegio de las Inditas	N
Coliseo	K
Coliseo Viejo	K
Colon	I
Colonia de los Arquitectos	F
Consuelo cn	O, X
Colorado pte	X
Comonfort pte	D
Compuerta de S. Tomás	X
Concepcion	E
Concepcion plaz	J
Concordia plaz	L
Condesa cn	K
Corazon de Jesus	V
Corchero	V
Cordobanes	M
Corona	C
Corpus Cristi	J, K
Correo Mayor pte	M
Costado de Ex-Acordada	I
Coyote	N
Cruces cn	O, X
Cruz Verde	X
Cuadrante de Sta. Catarina Mártir	L
Cuadrante de S. Miguel	V
Cuadrante de S. Sebastian	N
Cuadrante de Soledad de Sta. Cruz	P
Cuajomulco cn	I
Cuca	C
Cuevas	X
Cuervo pte	L, N
Curtidores pte	X

Damas	T
Damas cn	K, T
Danza cn	X
Dálias	F
Degollado av	C
Degollado cn	C
Degollado plaz	I
Delicias	R, T
Diablo cn	U
Dieguito cn	Y
Dolores	K
Dolores cn	J
Donato Guerra	R
Donceles	M
Don Juan Manuel	V
Don Toribio	T
Don Toribio cn	T

Eliotrope	A
Embarcaderos	X
Empedradillo	M
Encarnacion	L
Escalerillas	M
Esclavo	K
Escobillería	O
Escretoria cn	L
Escobedo	C
Escondida	T
Escuela de Artes calz	A
Espalda de Jesus María	O
Espalda de S. Diego	I
Espalda de San Juan de Dios	I
Espalda de San Lorenzo	J
Espalda de la Merced	O
Espalda de la Misericordia	J
Espalda de Sta. Teresa	O, N
Espantados cn	R
Espíritu Santo	K
Espíritu Santo pte	K
Esquiveles Comonfort *pte*	D
Estacas	N
Estampa de Balvanera	M, V
Estampa de la Merced	X
Estampa de Regina	T
Estanco de las Mujeres	E, J, L
Estanco de los Hombres	J, L
Estanquillo cn	E
Ex-Acordada, costado de	I

Factor	K
Ferrocarril cn	D
Fierro pte	X
Flamencos	M
Flores, Portal de las	M
Florida	N
Fernando cn	V, X
Fresno	A

Gachupines cn	J
Gallos cn	V
Gallos	X
Gallos pte	K
Gante	K
Garrapata	V
Garavito pte	Z
Garavito cn	Z
Garita	E
Garita de Juarez	G
Garita del Niño Perdido	U
Garita de Nonoalco	A
Garita de Peralvillo	E
Garita de San Cosme	F
Garita de San Lázaro	H
Garita de Vallejo	B
Garrote	I
Gerónimo	V
Giron cn	L
Golosas cn	L
Gomez Parias	H
Grocolitos cn	H
Groso cn	X
Guadalupe	R
Guadalupe calz	E
Guardiola plaz	K
Guerras pte	J

Guerrero av	C, G
Guerrero, Jardin	G
Guerrero pte	Z
Hacienda de la Teja calz	Q
Hidalgo	C
Higuera	X
Hombres Illustres av	G, I, L
Hospicio del Amor de Dios	O
Hospicio de Pobres	I
Hospicio de S. Nicolas	O
Hospital de Jesus	V
Hospital Real	T
Huacalco	I
Humboldt av	C, H, R
Ignacio	T
Ildefonso	L
Independencia	K
Inditas, Colegio de	N
Indio Triste	M
Industria	F
Invatidos calz	F
Isabel, Sta	K
Isabel, Sta. cn	K
Iturbide	I, G
Jardin de San Francisco	K
Jardin Guerrero	G
Jardin Lopez	J
Jardin, Plazuela de	J
Jardin del Zócalo	M
Jazmin	A
Jesus	V
Jesus cer	V
Jesus pte	V
Jesus plaz	V
Jesus, Hospital de	V
Jesus María	O
Jesus María esp	O
Jesus *María pte*	O
José de Gracia	V
Joya	V
Juan Carbonero pte	K
Juan Carbonero plaz	J, H
Juanico cn	N
Juan J. Baz	R
Juan J. Baz plaz	X
Juarez	C
Juarez, Garita de	G
Jurado	X
Junio 21	D
Ladrillera	Z
Laga	J
Lagartijas	N
Lagunilla cn	J
Lecheras cn	O
Lecumberri cn	N
Leguísamo	L
Leña pte	O
Lerdo	M
Lerdo av	C, H
Limon cn	O
Lopez	K
Lopez cn	X
Lopez, Jardin de	J
Loreto plaz	N
Luna	D
Machincuepa	O
Madrid plaz	I
Magnolia	F, G, H
Magueyitos cn	H
Manco cn	T, U
Manito	X
Manrique	K
Manzanares cn	O
Maravillas	O
Mariscala pte	K
Marquezote	O
Matadero	W
Mayo 15	D
Medinas	L
Meleros	M
Mercaderes, Portal de	M
Mercado	D

Mercado plaz	A
Merced	O
Merced, esp. de.	O
Merced, est. de	X
Merced, Puerta falsa de	X
Merced pte	O
Mesones	T, V
Migueles	V, X
Miguel Lopez	D
Miguelito cn	O
Mil Maravillas cn	R
Mina	G, H
Mirador de la Alameda	K
Mirto	F
Misericordia	J
Misericordia, esp. de	J
Misericordia pte	J
Mixcalco	O
Mixcalco plaz	O
Moctezuma av	G, H
Moneda	M
Monserrate, Chapitel de.	V
Molino pte	Y
Monstruo	N
Montealegre	M
Monte Pio Viejo	L, N
Monterilla	M, V
Montero plaz	J
Monton	X
Monton cn	X
Moras	L
Morelos plaz	I
Moscas	O
Mosqueta	F, G, H
Muerto cn	L
Muguiro cn	N
Muñoz	X
Nahuatlato	X
Naranjo cn	A
Nava cn	U
Necatitlan	V, W
Necatitlan cer.	W
Niño Perdido, or Piedad.	U
Niño Perdido, Garita de.	U
Nonoalco, Garita de	A
Nopalito	D
Nopalito cn	E
Norma cn	I
Norte	F
Nueva	I
Nuevo Mexico	R
Ocampo	M, V
Ocampo	C
Olivido cn	X
Olivo (2)	A
Olivo cn	V, X
Olla cn	M
Olmedo	V, X
Olmo	A
Organo cn	D
Ortega	T
Pacheco	X
Pacheco cn	X
Pacheco plaz	O, X
Pachito	X
Padre Lecuona cn	L
Paja	V
Pajaritos cn	T, U
Palma	M
Palma	X
Palma cn	X
Palma esp	Z
Palma plaz	X
Palomares plaz	X
Pane	R
Panetas	T
Panteon	X
Papas cn	J
Parados	L
Parque del Conde	V
Parque de la Moneda cer	O
Paseo Nuevo	R
Paseo de Bucareli	G, R, S
Paseo de la Reforma	Q, R, G
Paseo de la Viga	Y
Patoni	G, I

Paz	F
Pelota cn	I
Penitenciaría calz	R, G
Peralvillo	E
Peralvillo, Garita de	E
Perpetua	L
Peredo pte	T
Pescadi	R
Piedad, or Niño Perdido	U
Piedad calz	S
Pila Azul cn	O
Pila de la Habana	J
Pila Seca	J
Pino	F
Pinto cn	I
Pipis pte	Y
Plantados	N
Plateros	M
Polilla cn	T
Porta Cœli	M
Porta Cœli, bajos de	M, V
Portal del Coliseo Viejo	K
Portal de las Flores	M
Portal de Mercaderes	M
Portal de Prado (Tecpan de San Juan)	T
Portal de Refugio	M
Portal de Sto. Domingo	L
Portal de Tejada	T
Portal de Tlapaleros	M
Portillo de San Diego	I
Potrero de San Agustin	Z
Pradera	Z
Pradito	H
Prado, Portal de (Tecpan de San Juan)	T
Prima	R
Profesa (3rd S. Francisco)	K
Progreso	K
Progreso cn	K
Providencia	R
Pueblita	B, C
Puente del Molino plaz	X
Puentecito cn	E
Puerta Falsa de S. Andres	K
Puerta Falsa de S. Domingo	J, L
Puerta Falsa de la Merced	X
Puesto Nuevo	X
Puesto Nuevo cn	X
Pulqueria de Celaya	L
Pulqueria de Palacio	O
Pulqueria de Palacio cn	O
Quebrado pte	T
Quemada	X
Quesadas	X
Rábano plaz	U
Ralono del Obispo cn	J
Rancho de Casa Blanco calz	Q
Rastro	V
Rastro plaz	W
Ratas	T
Ratas cn	X
Real de Sta Ana	E
Real de Santiago	D
Rebeldes	T
Recabado cn	I
Recogidas	W, V
Recogidas cn	V
Reforma cn	J
Reforma, Paseo de la	Q, R, S
Refugio	M
Regina	T
Regina plaz	T
Rejas de la Balvanera	M
Rejas de la Concepcion	J, K
Rejas de S. Gerónimo	V
Relama cn	V
Reloj	E, L
Revillagigedo	I, R
Reyes	R
Risco plaz	V, W
Rivera cn. (2)	C, E

Rivera de San Cosme	F
Robles	P
Roldan	O
Rosa	A
Rosales	G
Rosario pte	P
Sabino	A
Salitreria cn	T
Salto del Agua	T, U
Salsipuedes cn	K
San Agustin, Arco de	V
San Agustin, bajos de	V
San Agustin, Potrero de	Z
San Agustin, Tercer Orden de	T, V
Santa Ana pte	E
Santa Ana plaz	E
San Andres	K
San Andres, Puerta falsa de	K
San Antonio Abad	W, Y
San Antonio Abad pte	W, Y
San Antonio Abad calz	W
San Antonio Tomatlan	U
Santa Barbara	D
Santa Barbara cn.(2)	I, X
San Bernardo	M
Santa Catalina de Sena	L
Santa Catarina	E, L
Santa Catarina cte	L
Santa Clara	K
Santa Clara cn	K
San Camilo	X
San Cosme calz	F
San Cosme, Cañeria de	F
San Cosme, Garita de	F
San Cosme, Rivera de	F
Santa Cruz plaz	O
Santa Cruz Acatlan plaz.	W
San Diego	I
San Diego esp	I
San Diego, Portillo de	I
San Diego rinc	I
San Dieguito	Z
San Dimas, or Venero, pte	V
Santo Domingo	M
Santo Domingo, cerca de	L
Santo Domingo, Portal de	L
Santo Domingo, Puerta falsa de	J, L
Santo Domingo plaz	L
Santo Domingo, Sepulcros de	L
Santa Escuela cn	P
Santa Efigenia cn	O
San Felipe de Jesus	V
San Felipe Neri	T
San Fernando plaz	G
San Francisco	K
San Francisco pte	K
San Francisco, Jardin de	K
Santa Gertrudis cn	V
San Gerónimo	P
San Hipólito	I
San Hipólito cn	I
Santa Inés	M, O
Santa Isabel	K
Santa Isabel cn	K
Santiago	E
Santiago plaz	D
Santiago, Real de	D
Santiaguito pte. (2)	D, X
San José de Gracia	T
San José el Real	K
San Juan	T
San Juan de Dios	I
San Juan de Dios esp	I
San Juan de Letran	K
San J. de Nepomuceno cn	H
San Juanico cn	N
San Lázaro pte	O
San Lázaro, Garita de	P
San Lorenzo	J
San Lorenzo, cerca de	J
San Lorenzo, esp	J
Santa Maria calz	J
Santa Maria pte	J
Santa Maria rinc	J

Santa Maria cn	H
Santa Maria plaz	H
Santa Maria de la Rivera	F
San Miguel	V
San Miguel cer	V
San Miguel cte	V
San Nicolás, Hospicio de	O
San Pablo pte	X
San Pablo plaz	X
San Pedro y S. Pablo	L, M
San Rafael calz	F
San Ramon	X
San Salvador el Seco	U
San Salvador el Seco plaz	U
San Salvador el Verde plaz	W
San Sebastian	L
San Sebastian cte	N
San Sebastian plaz	N
San Sebastian pte	N
San Simon de Rojas cn	O
Santa Teresa	M
Santa Teresa cer	M
Santa Teresa esp	O, N
Santo Tomas	X
Santo Tomas, Compuerta de	X
Santo Tomas plaz	X
Santa Vera Cruz cn	I
Santa Ysabel	K
Santa Ysabel cn	K
Santísima	O
Santísima pte. (2)	O, T
Santísima plaz	O
Sapo	R
Sepulcros de S. Domingo	L
Seminario	M
Siete Principes	O
Solano pte	O
Soledad cte	P
Soledad de Sta Cruz	O
Sombreros cn	I
Solis cn	O
Soto	H, I
Soto cn	I
Sur	F
Susanillo	O
Tabaqueros cn	M, V
Tacuba	M
Talavero cn	X
Tarasquillo cn	I
Tecolotes pte	D
Tecpan de S. Juan plaz	T
Tecumaraña	N
Teja cn	T
Tejada, Portal de	T
Tenespa cn	E
Tepechichilco cn	J
Tepozan cn	E
Tequezquite plaz	J
Tercer Orden de S. Agustin	T, V
Tezontlale pte	E
Tiburcio	T
Tiradero cn	Y
Titireteros cn	X
Tizapan cn	U
Tlapaleros	M
Tlazcoaque cn	W
Tompeate pte	V
Topacio	X
Tornito de Regina	T
Toro cn	I
Trapana	X
Triunfo cn	T, U
Tumbaburros	T
Universidad	M
Ureño cn	X
Valle	C
Vallejo, Garita de	B
Vanegas	O
Vaquita cn	J
Vazquez cn	E
Veas cn	O
Venero, or San Dimas pte	V
Verdas	R
Verde	V

Vergara	K
Veronica	N
Viboritas cn	X
Victoria	T
Viga Canal	Y
Viga, Paseo de la	Y
Villamil plaz	J
Villamil pte	J
Viña cn. (2)	D, E
Violeta	F, G, H
Vizcaynas	T
Vizcaynas cn	T
Vizcaynas plaz	T
Xicotencatl	K
Ysabel	K
Yturbide	I, R
Zacate, pte. de	J
Zacate cn	V
Zapateros	L
Zarco av	C, H, I
Zaragoza	C, G
Zaragoza	O
Zaragoza plaz	C
Závola	P
Zócolo, Jardin de	M
Zoquipa calz	Z
Zuleta	K, T

III. MUNICIPALITY OF MEXICO.

Site, Climate, History, Statistics.—The City of Mexico, in lat. 19° 26′ 5″ north, long. 99° 6′ 45″ west from Greenwich, capital of the Federal district and of the Republic of Mexico, lies nearly in the centre of the Valley of Mexico, at an elevation of 7,434 feet above the level of the sea. The climate usually is mild, though ranging between rather wide summer and winter extremes—35° to 90° in the shade, and 45° to 120° in the sun (Fahrenheit). During the winter the "northers" that visit Vera Cruz are felt in the capital in a milder form, but with sufficient intensity to render a fire—that practically is an unobtainable luxury—very desirable. The winter climate usually is dry, the rainy season lasting usually from June to September.

Tenochtitlan, the ancient Aztec city, covered (as Mr. Bandelier shows) about one-fourth of the area covered *by the existing City* of Mexico. Its centre was the great *teocalli (temple),* on or near the site now occupied by the cathedral; its circumference was about half a mile from this centre—that is, about the distance from the cathedral to the eastern end of the Alameda. Of the number of its inhabitants no trustworthy record exists. This primitive city was destroyed utterly by the Spaniards during and after the siege.

The Spanish city was founded in the year 1522, the first building erected being the *atarazanas* (naval arsenal), in which were guarded the *bergantines* (see Texcoco) so successfully used by Cortés in his final assault upon Tenochtitlan. Señor Orozco y Berra was of the opinion that this fortified building stood near the site of the present church of San Lázaro. The city increased rapidly in size and importance. In 1600 the population consisted of 7,000 Spaniards and 8,000 Indians; and the value of its real estate was estimated at $20,000,000. By 1746 its population was 90,000. The founder of modern Mexico was the eccentric but excellent Viceroy Don Juan Vicente Güemes Pacheco, Conde de Revillagigedo (1789–94). When he became Viceroy the city was mean and foul beyond all description, unlighted, unpaved, and infested by footpads. At the expiration of his short term of government it was clean, drained, its principal streets paved and lighted, an effective police force established, and the custom of building handsome and substantial dwellings firmly established. The census taken by order of the Conde de Revillagigedo showed a population of 112,926 souls.

From this time onward the city has increased constantly in size and in the elegance of its buildings, both public and private. Of late years, its tendency of growth has been northwestward, as witness the handsome suburbs of Santa Maria, Guerrero, and the Arquitectos.

For a city of Spanish foundation the streets and sidewalks are remarkably wide, though the streets, as a rule, are ill-paved—notable exceptions being the fine pavements of the streets of San Francisco and Plateros and of a part of the Cinco de Mayo. These streets, and the Plaza Mayor, are lighted by electric lamps; elsewhere gas and oil lanterns are used. An excellent police system is maintained. Water is provided in abundance by two aqueducts and a pipe service, besides which nearly 500 artesian wells have been sunk. The drainage system—if it can be called a system—is thoroughly and radically bad, incorrect in its engineering, and ineffective in its results. To this cause is to be attributed the constant presence of typhoid and consequent great mortality among the poorer classes. Among the richer classes—well-fed, well-clad, well-housed, and, most important, seldom living on ground-floors—the disease rarely appears. The existing city is about two miles and a half square, and has a population (estimated) of 300,000 souls.

Diputacion, or **Palacio del Ayuntamiento** (City Hall, M. 132), on the southern side of the Plaza Mayor. The site upon which this building stands was set apart, when the city was partitioned among the conquerors, as that upon which a house should be erected for the use of the municipal government; and by May 10, 1532, the first small building was completed and in possession of the officials of the new city. In 1564 a larger and more imposing building was erected—that was almost totally destroyed, rather more than a century later, in the great riot of June 8, 1692. It remained in this ruinous condition until October 3, 1720, when the present building was begun. The first story, with the fine portales, was finished in 1722, and the entire building was completed February 4, 1724, at a cost of $67,861. In the council chamber is a very interesting collection of portraits of the governors of Mexico from the time of Cortés.

The government of the City of Mexico is vested in an *Ayuntamiento* (city council—as nearly as the word can be rendered in English) composed of nineteen *regidores* (approximately, aldermen) and two syndics. The administration of municipal affairs is admirable, being at once economical, energetic, and effective. The city, at least the better portion, is a municipal miracle of cleanliness (looking at it from the stand-point of New York); the police are well disciplined and effective; the streets are very fairly lighted; the city ordinances are judicious and rigorously enforced. Nor is this excellence of municipal government peculiar to the capital: it seems to obtain in all Mexican cities and towns.

Mercados (markets).—The largest and most important market of Mexico, the Volador, south of the National Palace, occupies a site that was included in the grounds of the "new house" of Montezuma, and, therefore, after the Conquest was a part of the property of Cortés. The land hereabouts was swampy, and for a long while this plot was a waste place in the city. Occasionally bullfights took place here in celebration of the crowning of a new King of Spain or of the coming to Mexico of a new Viceroy; and here was held the celebrated *auto de fé* (the burning being at the usual place, in front of San Diego) of April 10, 1649—one of the most imposing church festivals ever held in Mexico. In order to free the Plaza Mayor from the encroachments of small shop-keepers, the Ayuntamiento decreed, on the 2d of January, 1659, that the bakers, fruit-sellers, and pork dealers should be removed thence to the Plaza de la Universidad—popularly known, because of a game of ball formerly played there, as the Volador—and since that time the chief market of the city has been established here. For nearly two hundred years the city rented the land from the heirs of Cortés. In 1837, by purchase from the Duke of Monteleone, the city possessed the property in fee for a consideration of $70,000. The present arrangement of narrow paved alleys between the stalls was completed in January, 1844. From the central portion of the city this is the most accessible of the several markets, as well as the most characteristic. Besides being worth a visit in itself, purchases of fruit may be made here to better advantage than from the street-vendors—the assortment being better and the prices lower. *Cargadores* always are in attendance to carry home purchases. The fee for this service should not exceed a *medio*, or, if the load is large or the distance more than ten minutes' walk, a *real*. The other important general markets are: the Merced—occupying the site of the monastery of the same name; San Juan, on the site of a still older Indian market; Jesus, and Santa Catarina.

The Flower Market, in the garden west of the cathedral, is, in fact, a continuance of the custom of selling flowers in the public markets that obtained in Mexico before the time of the Conquest. Here is a handsome pavilion of iron and glass where Indians bring for sale every day great quantities of all manner of lovely flowers. There is no fixed tariff of prices, and strangers usually are made to pay three or four times as much as residents. But even when what are meant to be exorbitant prices are demanded, the actual sums are very small in comparison with the value received in huge masses of flowers. On principle, however, it is as well that strangers should offer half the price asked, and compromise on not more than three-quarters—a good general rule for all street-trading in Mexico.

Portales.—These are arcades through which the sidewalks pass, the space near the curb, between the pillars of the arches, being occupied by vendors of second-hand books and all manner of second-hand wares. One of the most exciting expeditions to be made in the city—supposing the traveller to have a taste for old books or bric-à-brac—is a round of these street shops of a Sunday or feast-day morning. (The old book-dealers, or the majority of them, will be found on week-days also, together with some few of the second-hand dealers; but only on a Sunday or feast-day morning will the visitor find a complete display.) The more notable *portales* are in the Calles Tlapaleros, Refugio, and Viejo Coliseo, and in the Plaza of Santo Domingo. The Baratillo, and the shops adjoining the market of San Juan, also are places for shopping of this sort. Baskets, pottery, toys, and other native products are hawked about the streets. Things of this nature, when desirable, should be bought at once—for the street vendors are uncertain in their habits and the chance to buy may not occur again. In all dealings with street vendors or small shopkeepers it is a good general rule to offer one-quarter, and to pay about one-third, or one-half, of the price asked.

Prisons.—The municipality sustains a small temporary lock-up (*depósito de detenidos*) in the Palace of the Ayuntamiento, and the large city prison—usually containing between 4,000 and 5,000 prisoners—of Belen, in the southwest suburb. This edifice is of a considerable antiquity. The college of San Miguel de Belen was founded April 25, 1683, as a school for girls, and was continued in this use for nearly two hundred years. In September, 1862, the college was closed, the pupils then in the institution, one hundred and six, being removed to the Vizcainas (which see). A few months later the prison of Belen was established. The prison is dirty, unhealthy, badly-ordered, and crowded greatly in excess of its capacity.

Hospitals, see Charitable Institutions.

IV. FEDERAL BUILDINGS.

Palacio Nacional (National Palace, M. 90).—When the lots of partition of the city of Tenochtitlan were drawn by the Spanish conquerors, the site now occupied by the National Palace fell to the lot of Cortés. Upon it had stood before the Conquest the then recently erected palace of Montezuma, described by the early chroniclers as "Montezuma's new house." Cortés caused to be built here a large, low house capped by four flanking towers. The property was confirmed to him by the royal order of July 6, 1529, and he and his heirs continued in possession of it until the year 1562, when it was bought by the crown and set apart as the Viceroyal residence. The primitive building was destroyed in the great riots of 1692, in which year the present Palace was begun. Since that time additions have been made to it as occasion has required, until now the building is the largest, and one of the ugliest, in the city. It occupies the entire eastern side of the Plaza Mayor—having a *frontage of* six hundred and seventy-five feet. In the *Palace are housed* the following named departments of the Federal Government: Presidency, State, Treasury, Headquarters of the Army, Archives, *Direccion General*; also, the Senate, the Post Office, and the Astronomical and Meteorological bureaux; while two large barracks afford accommodations for several regiments. Architecturally, there is little to commend this building save its size; and even this, owing to its utter lack of proportion, is extraordinary rather than imposing. It is a mere agglomeration of parts, having been added to from time to time without any regard to continuity or general plan. The principal court (*patio*) is large and of handsome construction, as also is the court of the Presidency. The Hall of the Ambassadors reproduces the faults of the building as a whole: it is very large, but very badly proportioned. In it is a notable collection of full-length portraits of the prominent leaders of the revolt against Spain and of other celebrities, the work of leading Mexican artists. Historically, the more notable of these portraits are, of Hidalgo, Yturbide, Morelos, Guerrero, Matamoras, and Allende, together with the Presidents Arista and Juarez. Artistically, the more important are the Hidalgo by J. Ramirez and the Arista by Pingret. In one of the galleries of the Presidency is a fine allegorical picture, "The Constitution," by Petronilo Monroy, a modern Mexican painter of high standing. There also is here the picture by P. Miranda commemorating the battle of the "Cinco de Mayo" (May 5, 1862).

Cámara de Diputados (Chamber of Deputies, K. 120). Upon the destruction by fire (August 22, 1872) of the hall in the National Palace occupied by the lower House of Congress, the Yturbide theatre was rented by the Federal Government for the temporary use of the

Deputies. The accommodation afforded by this building being excellent, the use of the theatre in this manner has continued until the present time. The exterior of the building has but scant pretensions to elegance. The interior has been adapted to its present purpose by modifications of the stage and pit, the galleries remaining unchanged.

Palacio de Justicia (Federal Court, M. 91), in a portion of the old convent of the Enseñanza (which see).

Arzobispado (archiepiscopal palace), northeast corner Calles Arzobispado and Seminario, now occupied by the department of Internal Revenue and other Federal offices. The building is a very ancient foundation. In the year 1530, Fray Juan de Zumárraga, first Archbishop of Mexico, began here the building of an episcopal residence; and by the royal order of August 2, 1533, Charles V. provided that, inasmuch as the building fund was tithe money, the palace should pertain to the Archbishops of Mexico and should be lived in by them "forever and ever" (*para siempre jamas*). The palace was rebuilt in 1730, and in the year 1800 the present building was completed. In 1861 it was declared government property.

Ciudadela (Citadel, R. 130), in the southwestern suburb of the city, near the line of the horse railway to Tacubaya; a large building, inclosing several acres, now used as an armory (*fábrica de armas*).

Aduana (Custom House, D. 131), on the northern side of the Plaza of Santiago Tlaltelolco, was begun in 1883 and was completed in 1886. The old church of Santiago Tlaltelolco, just west of it, now is dismantled and is used as a bonded warehouse.

Casa de Moneda (Mint, L. 93), in the Calle del Apartado. Very soon after the Conquest there was established in the City of Mexico an assay office, for the valuation of refined silver, and that from the silver might be deducted the royal tribute. Ingots and bars bearing the stamp of this office were permitted to circulate in lieu of coin. The need for coin being urgent, it was decreed, by a royal order of May 11, 1535, that three mints should be established in America: one in Potosí (Bolivia), one in Santa Fé (New Grenada), and one in the City of Mexico. In all of these establishments the regulations regarding coinage were identical with those governing the royal mint in Castile. The demand for increased space led to the removal of the Mint to the Viceroyal Palace in 1562, when the building was purchased by the crown from the heirs of Cortés; and in 1569 it was established beside the royal treasury. The pressure upon it increased constantly, and in 1729 a new and much larger building became necessary. The plans were prepared by Don Nicolas Peinado in 1730; were approved by a royal order of August 2, 1731, and the work was completed in 1734. The original estimates of cost were $206,000; the actual cost was $554,600. At this period the coining was farmed, much more to the interest of the farmers than to the interest of the government—for which reason, in 1733, the government took the coining into its own hands. As the Mint necessarily had to deal with a business that increased with great rapidity, a new enlargement became necessary in less than half a century—the work being completed between 1772 and 1782 at a cost of $449,893. After the erection of Mexico into a Republic branch mints were established in several of the silver-producing centres, with the result of greatly diminishing the demands upon the establishment in the capital. Part of the building was used by the government for other purposes, and the machinery was suffered to become antiquated and worn. With a view to restoring the Mint to a state of efficiency, the money required for the purchase of new machinery twice was appropriated—but, somehow, the new machinery was not bought! By way of radical remedy, the government reverted to the Viceroyal custom of farming the coinage. By the act of February 23, 1847, the coinage was leased, and the stipulation was made that it should be carried on in the building that the Mint now occupies. In 1850 this removal was effected, and coin issued under the new arrangement July 1st of the same year. The greater part of the machinery then put in was bought in England. In August, 1865, improved stamps were imported from the United States, and in February, 1866, the beautiful coins of the Empire were issued. About $3,000,000 of the Imperial money passed into circulation, almost all of which was recoined after the Empire fell. Señor Garcia Cubas places the total coinage of the Mint of Mexico between the time of its establishment and the year 1883, at: gold, $81,859,873; silver, $2,261,334,899.

V. PUBLIC INSTITUTIONS.

Biblioteca Nacional (National Library, V. 102. Free. Open daily, feast-days excepted, from 10 A.M. to 5 P.M.). The building in which the Library is housed, once the Church of San Agustin (which see), is massive, of magnificent proportions, and both inside and out its architectural features are very fine. In common with all *Spanish-American* churches, its mass is admirable; and in this case the columns, basso-relievos, friezes, and other embellishments, are executed in excellent taste. Particularly to be noted is the fine basso-relievo of San Agustin, over the main portal. The building has upon its north and west sides an ornamental garden surrounded by a high iron railing, the iron posts being surmounted by portrait busts of the following named Mexican celebrities: poets, Manuel Carpio, Francisco Manuel Sanchez de Tagle, José Joaquin Pesado, Fray Manuel Navarrete, and Netzahualcoyotl; dramatist, Manuel Eduardo Gorostiza; historians, Fernando A. Tezozomoc, Fernando A. Ixtlilxochitl, Francisco Javier Clavijero, Mariano Veytia, Lucas Alaman, and Fernando Ramirez; jurist, Manuel de la Peña y Peña; philologist, Fray Juan Crisóstomo Nájera; humanist, Carlos Sigüenza y Gongora; naturalist, José A. Alzate; chemist, Leopoldo Rio de la Loza; Joaquin Cardoso, Jose Maria Lafragua. Facing the garden, from a niche in the western wall of the Library, is a large statue of Minerva.

In the north front a noble portal, guarded by a wrought-iron gate, gives entrance to the marble-paved vestibule. From the pavement rises a line of Ionic columns, supporting the groined arches of the old choir; and from this stately vestibule the great nave of the building is entered—a magnificent hall, along the sides of which rise slender pilasters, supporting the rich cornice whence spring the arches of the vaulted roof. Between the pilasters formerly were the openings into the several chapels; these openings now are walled up, and the chapels form a series of alcoves parallel with the nave and connected with each other by door-ways cut through their dividing walls. Ample light is obtained from windows above the cornice, and from a noble window in the apse—in front of which is displayed a colossal cast in plaster, admirably modelled, of the arms of the Republic. Balancing this work, a fine statue of Time, also colossal, stands in an open arch above the choir. Ranged on pedestals along the walls of the great nave are colossal statues of the following named fathers of learning: Valmiki, Confucius, Isaiah, Homer, Plato, Aristophanes, Cicero, Virgil, St. Paul, Origen, Dante, Alarcon, Copernicus, Descartes, Cuvier and Humboldt. On each side of the entrance are medallion portraits, the one of Juarez, by whom was issued the decree ordering the establishment of the Library; the other of Antonio Martinez de Castro, the Minister of Justice by whom the decree received its official authorization. Annexed to the principal building is the old chapel of the Tercer Orden, used at present as a storehouse for unclassified books. This quaint edifice, in shape a Greek cross, contrasts very effectively with the majestic mass and elegant details of the Library building proper.

The Library, containing upward of 150,000 volumes, is composed mainly of books which were removed from the libraries of the several monasteries in accordance with the operation of the Laws of the Reform. It has also, notwithstanding its recent foundation, a considerable collection of standard and current works in Spanish, French, English and German—a collection that is increased annually by judicious purchases. Naturally, its source being remembered, its strongest departments are theology and Church history, in both of which it is very rich; and it is scarcely less rich in the department of Spanish-American history—which, indeed, during its first and second centuries, is little more than Church history under another name. The labor of organizing and digesting the chaotic mass of books here brought together has been very great; nor is it yet ended. Already, however, enough has been accomplished to place at the easy disposition of students one of the most important collections of books on the Continent; and earnest is given by this hard work well done that what remains to be accomplished will be not less satisfactory. All students who require the use of this Library have cause for profound gratitude to its librarian, by whom order has been drawn from confusion, and by whom every facility and courtesy is afforded for earnest work, Don José Maria Vigil.

Other Libraries of importance in the city are: Cinco de Mayo, in the old church of the Betlemitas, a free library open daily from 9 A.M. to 1 P.M., and (feast-days excepted) from 3 to 7 P.M., containing 9,000 volumes; Escuela Preparatoria, 8,000 volumes; Escuela de Jurisprudencia, 14,000 volumes, and Escuela de Ingenieros, 7,000 volumes. Each Department of state, the National Museum, the Academy of the Fine Arts, the several colleges and scientific societies, possess libraries adapted to their several needs. There are also circulating libraries (see p. 30). In the Palacio Nacional are fourteen rooms filled with the National archives.

Escuela Nacional de Bellas Artes (O. 103). National School of the Fine Arts; usually spoken of as the Academy of San Carlos. Open daily from 12 to 3 P.M.; Sundays and Feast Days from 9 A.M. to 3 P.M. Admission by card from the Secretary. A plan for admission on payment of an entrance fee is under consideration.

In the year 1529 the eminent Franciscan Fray Pedro de Gante founded the College of San Juan de Letran, in *which he established* departments of music and drawing

This was the parent art school of Mexico. Rodrigo de Cifuentes, it is believed, arrived in New Spain as early as 1523, and painted portraits of Cortés. The real art life of the colony began with the arrival, near the end of the sixteenth century, of the great artist Sebastian Arteaga, whose influence upon painting and architecture was so strong that he justly may be considered the founder of these arts in Mexico. And about the same time came to Mexico the eminent painters Alonzo Vasquez, and Baltasar Echave. With the latter came also the celebrated woman artist, known as La Sumaya, who was, according to tradition, both his wife and his instructor in painting. (The best example of this woman's work is the San Sebastian, above the altar de Perdon, in the Cathedral of Mexico.) To the seventeenth century belong Herrera; Andreas Lopez; Aguilera; Luis, Juan, and Nicolás Rodriguez; Cabrera, a Zapoteca Indian born in Oaxaca; José, Luis, Rodriguez, and Nicolás Juarez; Juan Correa; Vallejo, a pupil of Cabrera's; Ibarra; Lopez; Saenz; Esquivel; Zendejas; Alcíbar, and the sculptors Patiño Instolinque (an Indian) and Cora. The works of these men are found all over Mexico. Many of them lived and worked into the early part of the eighteenth century, But of new material the eighteenth century, with the brilliant exception of Francisco Eduardo Tresguerras (see Celaya) produced practically nothing. Tresguerras, a great architect, and a painter and sculptor of marked ability, has been styled, not inaptly, "the Michael Angelo of Mexico."

The existing School of the Fine Arts had a small beginning in a school of engraving, established in the Mint *(by a royal order* given by Charles III., March 15, 1778), *under the direction of* the principal engraver, Gerónimo

Antonio Gil. This school was opened in May, 1779. The general interest manifested in the school of engraving caused the Director of the Mint, Don Fernando Mangino, to propose to the Viceroy, Don Martin de Mayorga, the establishment of an academy of the three noble arts, painting, sculpture, and architecture : and, the approval of the Viceroy being given, September 12, 1781, classes were begun on the 4th of November of the same year. The project of formally founding an academy of the fine arts was a matter of such moment that it was referred to the crown. By the royal order of December 25, 1783, the king's approval was accorded, and license was given for founding the existing institution under the name of the Academia de las Nobles Artes de San Carlos de la Nueva España ; and with much ceremony the Academy formally was opened November 4, 1785. Its first professors, sent from Spain, were the painter Aguirre, and the architect and painter Velazquez. In September, 1791, the classes were removed from the cramped quarters in the Mint to the building formerly occupied by the Hospital de Amor de Dios. In this building, much enlarged and improved, the Academy still remains. In the year of its removal hither, there came from Spain, to take charge of its two more important departments, the painter Rafael Jimeno, and the architect Manuel Tolsa, —the latter bringing with him an admirable collection of casts from the antique (costing $40,000), sent by Charles III. This conjunction of fortunate circumstances made the ensuing twenty years the most fruitful in the whole period of the Academy's existence. The troublous times of the war of Independence, and the subsequent epoch of anarchy, wofully disturbed the workings of this art school. In 1810 its endowment fund became exhausted, and, after struggling for an existence during the ensuing eleven years, it was closed in 1821. A small fund was provided from the city treasury that enabled the Council to resume the classes in February, 1824; and to continue them, though under difficulties, until 1843. By the decree of December 16, 1843, the academy was permitted to receive the annual proceeds of a lottery; with which the buildings, previously rented, were purchased, much improved, and formally reopened January 6, 1847. The war of the Reform brought another season of disaster; but with the accession of the Juarez government came a period of prosperity that has continued until now—when, with an annual allowance of $35,000, the institution is in fairly flourishing circumstances. In 1868 the name of the Academy formally was changed to that of the National School of the Fine Arts, and at the same time various reforms were instituted in its organization and methods. Prizes are given for meritorious work by pupils, including a Roman prize of a pension of $600 a year for six years. The attendance at the classes averages about one hundred. The recently instituted night classes for artisans have proved a great success. All tuition is free.

The galleries of the Academy are rather awkwardly lighted, and the handsome, but too pronounced, decoration of the third gallery tends somewhat to distract attention from the pictures themselves. The first and second galleries are hung with paintings of the early Mexican school, and the quality of the work here is so decidedly superior, with one or two exceptions in favor of the moderns, to that of the fourth and fifth galleries, in which the work of modern Mexican artists is shown, that there really seems to be some foundation for the saying that "the founding of an Academy of the Fine Arts in Mexico was the death-blow to Mexican Art."

The more notable works in the first gallery are: "Christ in the Garden," No. 21, by Luis Juarez, probably his best picture; the "Adoration of the Magi," the "Holy Family," No. 21, and the wonderfully fine "Martyrdom of San Apronianio," No. 6, all by Echave; the "San Agustin," No. 13, very striking color combined with good drawing and composition, by Antonio Rodriguez; the quaint picture of the little saints and martyrs Justo and Pastor, No. 5, by José Juarez, and, in the same somewhat conventional style, by the same artist, the "Life of Saint Alexis," No. 4; the fine "Meeting of Mary and Elizabeth," No. 14, attributed to Arteaga—though the treatment of the hair rather suggests one of the Juarez; the impressive "Christ and Saint Thomas," certainly by Arteaga, in which the principal figure is less well treated than are the secondary figures; the delightful portrait of "Don Joachin Manez de Sta Cruz, at the age of four years," by Nicholás Juarez.

In the second gallery the more notable works are: "The Holy Sepulchre," No. 95, in which the light is so well carried off over the faces of the Virgin and Magdalen, the "Santa Ana and the Virgin," No. 65, and the "Meeting of Mary and Elizabeth," No. 63, especially beautiful in color, all by Echave; the striking "Virgin of the Apocalypse," No. 13, by Cabrera; the portrait, No. 69, of Cabrera, painted by himself; the "Adoration of the Magi," No. 85, in which the painter, Nicholás Juarez, has introduced his own portrait—the second figure, on the picture's left, in blue drapery; the "Interior of the Convent of the Betlemitas," by Villalpando, *interesting* rather because of the subject than because of the quality of the work. There is a quaintness and a tenderness about Echave's work that, with his fine color, make his paintings exceedingly attractive. Ibarra, on the other hand, as seen in his four pictures, Nos. 45, 48, 55, 58, is less impressive in his color, and is apt to be weak in his expression—though there certainly is delightful color in his "Women of Samaria," No. 48; and in his "Woman taken in Adultery," No. 55, there is a charming bit of expression in the face of the leaning-forward boy. He is seen at his best, probably, in the portrait, No. 77. Of Cabrera's work probably the best examples are his "Bernard" and "Anselm," in which are seen much more of his personality and of his fine technique than in his great "Virgin of the Apocalypse."

In the Sala de Actos, also examples of this early Mexican school, are a wonderfully fine "Crucifixion," by Arteaga; a "Martyrdom of St. Lawrence," delightfully quaint in treatment, but excellent in drawing, color, and light and shade, by Luis Juarez, and a singularly beautiful "Virgin de la Purísima," by Aguilera.

The third gallery is hung with pictures by European artists. Among the more notable works are: "San Juan de Dios, No. 123, by Murillo, a replica of his picture in the church of the Caridad in Seville; a "San Rafael" No. 14, also believed to be by Murillo; a "Saint John in the Desert," No. 9, attributed to Murillo, painted in his "ugly" style but certainly by him or by a very good artist of his school; the important pictures, "San Francisco," No. 55, and "San Antonio de Padua," No. 57, of the Seville school, and possessing Murillo-like qualities, by an unknown artist; the "Christ Tormented," No. 61 attributed to Rubens: note the mocking face in the picture's left, *exactly* in that artist's style; the portrait of

Rubens, No. 107, believed, and from good internal evidence, to have been painted by himself; the "Seven Virtues," No. 39, painted on wood, attributed to Leonardo—whatever its source, this picture possesses undeniably great qualities, the drawing is wonderfully fine, and the subdued coloring is enchanting; a "San Sebastian, No. 14, attributed to Van Dyke; a beautiful portrait of Murillo, No. 104, believed to be by Velazquez; the "Buen Pastor," No. 111, by Rivera (Spagnoletto), much injured by time and bad treatment, but still showing its high quality; two wonderfully well-painted pictures of Saint Gregory, Nos. 3 and 121, by Andrea Vaccara; the "Santa Catalina de Sena," No. 6, very striking in its light and shade, and the "Santa Teresa," No. 1, both by Carreño; another "Santa Catalina de Sena," attributed, and probably justly, to Guercino; two not especially interesting pictures, "Santa Barbara," No. 98, and "Santa Catarina," No. 105, attributed to Guido; the "Episode of the Flood," No. 71, by Coghetti; the "Emaus," No. 117, by Zurbaran. The very striking portrait, No. 1, a woman in the habit of a Dominican nun, is believed to be a portrait of Maria Ana de Austria, second wife (here represented as the widow) of Philip IV. The picture is supposed to be by Carreño.

The little landscape room, opening from the third gallery, has an old-fashioned air about it that is highly suggestive of English landscape work of about half a century ago. The more notable works here are a court-yard, No. 31, by Coto, brilliant with almost Fortuny-like sunlight; the inner court of the Loreto, No. 26, by Jimenez; and a well-painted and very interesting interior of the convent of San Francisco in the City of Mexico, No. 62, *by Landesio.*

The fourth gallery, hung with the works of modern Mexican artists, has a general glaring effect of strong, crude color that is anything but agreeable. The more important works, those in which these unpleasant qualities are least conspicuous, are "Juana the Mad," No. 41, by Pelegrin Clavé; the "Giotto," No 87, by José Obregon, and the "Saint Charles Borromeo," that won for its painter, Solome Pina, the Roman prize.

The small fifth gallery contains the best utterances of modern Mexican art, and some of the work here is of a very high order of excellence. Some of these pictures, it is true—as the nude study, No. 16, by Felix Parra—are nothing more than uninteresting exhibitions of a considerable technical skill, yet some few are admirable examples of good technique manifested in an adequate treatment of subjects which intrinsically are picturesque. The "Job" of Carasco, the "Caridad Romano" of Luis Monroy, the "Margaret" of Felipe Ocadiz, the "Galileo" of Parra, are pictures which would command attention anywhere. The "Las Casas" of Parra, in nobility of subject, grandeur and simplicity of treatment, and strong but subdued color, ranks as one of the great pictures of the world. Work such as this affords ample ground for faith in the future of Mexican art.

Sculpture has not flourished in Mexico. In the galleries of the Academy are some few portrait busts in marble of fair quality, and a few plasters, notably the "Aztec Gladiator," "Columbus," "Dona Marina," and others by Vilar, of positive merit. The finest piece of sculpture by Mexican artists is the monument to Juarez in the Panteon de San Fernando, a very noble work by *the brothers* Yslas.

Museo Nacional (National Museum, open daily, Saturdays excepted, from 10 A.M. to 12 M., M. 92), in the portion of the National Palace formerly occupied by the Mint, fronting on the Calle de Moneda. The existing large and most interesting collection is the outgrowth of what for many years was a neglected department of the University. There, in two rooms and a courtyard, were exhibited the antiquities discovered from time to time about the city, together with some specimens of natural history, a few historic portraits, and other matters of interest, the whole being presided over by a single zealous but sadly underpaid curator. When the University was extinguished, in 1865, the collection was ordered to be removed to the building that it now occupies ; but as this building then was utterly unsuited to its needs—being even yet in process of adaptation—everything was stored until the necessary alterations could be made. With various interruptions, these alterations have been in progress for a number of years, and although much still remains to be accomplished the work is now so far advanced that the rich collections may be seen to fair advantage. A most marked improvement has been made in the present year in the completion of the south gallery on the ground floor, in which the greater number of heavy pieces are to be displayed. The so-called "calendar stone," for many years embedded in the western tower of the cathedral, was removed to the south gallery of the Museum in 1886.

The Museum is divided into two sections : Natural History, and Antiquities. The first of these, subdivided into the departments of mineralogy, palæontology, zoölogy, and botany, can only be described as a fairly good *but very small* beginning of the great work of representing adequately the manifold natural products of Mexico. The department of Antiquities is a veritable treasure-house, upon the organization of which has been expended, with obviously satisfactory results, a vast amount of intelligent labor and thought. It includes a very curious and important collection of prehistoric remains : arms and devices, utensils, jewels and ornaments, idols, imitative heads, picture-writings, and so forth, related to ancient Mexicans ; together with portraits and relics associated with the history of the country subsequent to the Conquest.

The Stone of the Sun.—The laborious investigations of Antonio de Leon y Gama resulted in giving to this block the erroneous name of the "Aztec Calendar Stone." The history of the stone and its present name were established successively by Señor Chavero and by Dr. Valentini. From the facts known concerning it, Mr. Bandelier * infers "that the Stone of the Sun was originally placed on one of the artificial mounds in the centre of the Indian pueblo of Mexico [Tenochtitlan], and that it served as the base of the smaller perforated stone to which the victim was tied, and that upon the two stones the gladiatorial sacrifice was performed." Specimens of the smaller stones here referred to will be found in the large south gallery of the Museum. They are very like small mill-stones. A block of this kind and size, with a rope passed through it and fastened to the ankle or even around the body of a man, would be of sufficient weight to hold him fast, unless he was of gigantic strength ; but two men easily could lift it, to fasten or replace the cord. These stones sometimes are called *temalacatl.* In regard to the carvings upon the Stone of the Sun, the following parts of them are ascertained beyond all doubt: The central figure, representing the sun, and perhaps the year also; the twenty figures placed in a circle around it, representing the twenty days of the Mexican month; the date, 13th *acatl*, corresponding with 1479 A.D., above the head of the sun on the rim or border. Señor Chavero and Dr. Valentini have carried the interpretation further, but their interpretation requires confirmation.

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* "Report of an Archæological Tour in Mexico in 1881," by A. F. *Bandelier. Published for* the Archæological Institute of America *by Cupples, Upham & Co.,* Boston, 1884.

The Idol Huitzilopochtli (called also Teoyaomiqui). This huge idol of porphyritic basalt, nearly nine feet high, stands in the southern gallery of the Museum. It is covered with carvings almost to overloading. However well executed some of them are when taken singly, their combination is devoid of symmetry. The general effect is appalling, presenting a most hideous agglomeration of repulsive forms. The two faces of this sculpture are not alike. Antonio de Leon y Gama adopts the view that one represents a male, the other a female figure; and calls the rear figure Huitzilopochtli and the front Teoyaomiqui, stating that the latter was the former's companion. By an exhaustive examination of original authorities Mr. Bandelier finds that not one of the older writers upon Mexico mentions an idol or deity called Teoyaomiqui; and by a close chain of eliminative reasoning he arrives at the conclusion that this figure was "the well known war god of the Mexican tribe, Huitzilopochtli; and that, consequently, it was the famous principal idol of aboriginal Mexico, or Tenochtitlan."

The Sacrificial Stone, also in the southern gallery. *The late archæologist* and historian, Don Manuel Orozco y Berra, has written at great length upon this relic,* showing that it is at once a votive and commemorative monument celebrating the victories of the chief Tizoc over the tribes represented by the figures carved upon the circumference of the cylinder. These figures, disposed in groups of two, represent conqueror and conquered; the victor holding the vanquished by the hair, the latter holding a bunch of inverted arrows. In the panel in which each of these groups is carved is seen, near the back of the prisoner's head, the phonetic symbol of the name of his tribe. The effigy of the sun, carved upon the upper surface, indicates that the work as a whole is a votive offering to that deity. Señor Orozco y Berra placed the date (accepted also by Señor García Cubas) of the construction of this monument between the years 1481–86. Mr. Bandelier accepts his conclusions in regard to the character of the sculpture and its general purpose; but does not accept the date that he assigns to it, nor his interpretation of the carvings. In writing of the two known (by existing specimens) varieties of sacrificial stones, *techcatl* and *cuauhxicalli*, Mr. Bandelier affirms that this stone "has been thoroughly identified as belonging to the last named variety." He adds: "It is circular, and its distinguishing features are the cup-shaped concavity in the centre, and the channel which runs therefrom to the outer rim." Señor Ramirez (quoted by Señor García Cubas) explains that when the stone was dug up in the Plaza, near the cathedral (December 17, 1791), it was considered too heavy to move, and was ordered to be broken up that it might be used for paving stones—as was done with many similar relics; and that the process of cutting actually was begun, as the channel cut in it shows, but was stopped by the Canon Gamboa, who happened then to pass that way, and who ordered the stone to be preserved. It is obvious that in regard to this relic there is a trifling clashing of facts and opinions.

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* "*El Cuauhxicalli* de Tizoc," *Anales del Museo Nacional*, vol. i., *No. 1.*

The Indio Triste (the Sad Indian), in the south gallery. Mr. Brantz Mayer was the first observer to point out the true meaning of this curious statue. He wrote: "This figure probably was set on the wall or at the portal of some edifice, and in its hand was erected a banner or insignia of command." In the most satisfactory manner Mr. Bandelier has verified this shrewd inference. He quotes from the writings of Fray Juan de Tobar this portion of the description of the place of worship of Huitzilopochtli: "It had on the tops of the chambers and rooms where the idols were a handsome balcony [or balustrade] made of many small stones as black as jet, set with much regularity, so as to form a field checkered black and white, very conspicuous from below; over this balcony there rose turret-like battlements, and on the top of the pillars were two Indians of stone, seated, with candlesticks in their hands." Mr. Bandelier therefore concludes: "I have unhesitatingly accepted the Indio Triste as a torch-bearer of stone—consequently as a mere ornament, without any direct relations to worship whatever." This piece of sculpture was dug up in the street (now called the Calle del Indio Triste) in the year 1828. How it came by its present name is not of record; nor can any good reason for it be found. A merrier little smack-chops of an Indian never was put into stone.

Two colossal heads of snakes, in the south gallery.

Surrounding the cluster of mounds of worship in the pueblo of Tenochtitlan was a wall composed of colossal heads of serpents carved in stone. Señor García Cubas, by whom these interesting relics were discovered, has shown that they were a part of the ancient *cohuatepantli*, or snake-wall. The stones were found beneath one of the columns of the first cathedral (razed in the year 1572) having been used as a part of the foundation. They were buried again, and were rediscovered by Señor García Cubas when the garden south and west of the cathedral was made in 1881.*

Coiled serpent, in the south gallery; a serpent coiled in pyramidal form, its body covered with feathers, carved in basaltic porphyry. As is pointed out by Señor García Cubas, this fantastic effigy is found repeated in many of the ancient Mexican monuments, often of colossal size. It is received as the symbol of one of the oldest and most famous divinities of the American pantheon; American, because it is found, but slightly modified, in all parts of the continent. In this myth is preserved (in Mexico, and regions south of that country, certainly) the memory of a mysterious white and bearded personage who taught a strict and pure morality; who brought the knowledge of the sciences and arts; who is regarded as having been at once the priest and the civilizer of the people. Naturally, among a semi-barbarous people, this personage, possessing such god-like attributes, as time removed the memory of his personality, became a divinity. The Peruvians called him Manco-Capac; the Muiscas,

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* There is strong reason for believing that many more Aztec relics remain buried in this vicinity. In the course of excavation *in the Plazuela del* Seminario, in October, 1885, an important *sculptured stone* was found.

Bochicá; the Yucatanos, Kukulcan; the Mexicans, Quetzalcoatl. The Christian missionaries, astonished at finding among a semi-barbarous and heathen people traces of a pure system of morality, and of customs very like those of Christianity, fancied that this mysterious personage must have been either one of the Disciples of Christ, or one taught directly by Him or His Apostles, who had come to preach the true faith in the new world. Several Mexican writers (notably the celebrated Dr. Mier, in his address before the Spanish Academy) demonstrated to their own satisfaction that he was no other than the Apostle Saint Thomas—an important feature of their argument being that in Spanish Quetzalcoatl is rendered Tomás. Señor Orozco y Berra was the first to draw attention to the rather awkward conjunction of facts that this supposed Saint Thomas figured in Mexican history about the tenth century of our era, while the genuine Saint Thomas undeniably belonged in the first. Señor Orozco y Berra makes the very reasonable suggestion that the mysterious personage may have been a Christian missionary from Iceland. The significance of *quetzal-coatl* Señor García Cubas shows, is "serpent of *quetzalli*." The word *quetzalli* anciently had a variety of significations, though all partaking of the same general nature. Its root is *quetzal*, meaning a species of bird-of-paradise—though applied especially to the two long and brilliant tail-feathers of that bird, that constituted one of the principal articles of tribute paid to the Mexican chiefs. From this direct meaning its metaphorical use as descriptive of anything very precious naturally followed—and thus it became applied to the man-god, Quetzalcoatl. Besides this very fine and perfect specimen, the Museum possesses many specimens, large and small, of the serpent symbol.

God of Fire, also called Chac-Mool (two specimens), in southern gallery. The larger of these two figures—a recumbent colossal figure, holding over the navel with both hands a round disk with narrow rim—was exhumed by Dr. and Mrs. Le Plongeon at Chichen-Itza, in Yucatan. By them it was described as a personal monument, or sepulchral statue, and was given the name of Chac-Mool. From the fact that at least three other similar figures have been discovered in other parts of Mexico—one of which is the smaller figure near it, found in the State of Tlaxcala—the name, and the theory that are thus advanced, do not seem to be tenable. Señor Chavero has advanced the more probable suggestion that the figure represents the God of Fire, and that the disk held in its hands is the emblem of the sun. Very bitter controversies have raged, and still are raging, over the upturned stomach of this defenceless stone image, the chief point at issue being whether it was, or was not, an idol. Without venturing into the arena of this painful discussion, at least this much of Mr. Bandelier's remarks concerning the figure—being also an admirable criticism of early Mexican stone-work—may be quoted in safety: "I have already alluded," he writes, "to the imperfections of aboriginal art in Mexico. While many of the faces and heads are well done, particularly those of clay, this excellence very rarely, if ever, extends to the other parts of the body. On the contrary, there is always a certain disproportion and consequent lack of harmony. The Chac-Mool, which (excepting, perhaps, the Indio Triste) is the best of all, still shows strange defects in the proportions of its lower limbs. The same is true in regard to the figures of animals. Quadrupeds are mostly rude in shape; still I have seen more than one head of a tiger which is fairly executed. Birds are always monsters, the workmen being unable to overcome the difficulty of rendering the plumage; but all simple forms like snakes, turtles, frogs, and reptiles generally, seem to be well imitated. Thus the head, coils, and rattles of the rattlesnake are excellent. Fishes are poorly represented; and plants, which occur rarely except as leaves and single flowers, are mostly of stiff, conventional types. The art of sculpture in aboriginal Mexico, while considerably above that of the Northern Village Indians, is still not superior to the remarkable carvings on ivory and wood of the tribes of the Northwest coast, and often bears a marked resemblance to them."

In addition to these more important objects, the south gallery contains numerous other objects in stone deserving careful attention. In the upper floor of the Museum are several galleries containing smaller objects. The collection of arms and weapons is excellent, and may be studied to especial advantage in connection with Mr. Bandelier's exceedingly interesting "Art of War and Mode of Warfare of the Ancient Mexicans"; and to like advantage may be studied the less complete (for lack of space, not for lack of material) collection of objects illustrative of house life, articles of dress, and tools, in connection with his "Social Organization and Mode of Government of the Ancient Mexicans." * The most famous of the picture-writings here preserved is that believed to represent the migrations of the Aztec tribes. The most interesting personal relic of the vanquished race is the shield of Montezuma II.

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* Persons conversant with Spanish will find still more ample information on these heads in the scholarly "Historia Antigua y de *la Conquista de México*" by the late Sr. Lic. Manuel Orozco y Berra.

In the historical section of the Museum will be found another and not less interesting class of objects. Of these may be mentioned: the standard raised by Hidalgo, September 16, 1810—the picture of the Virgin of Guadalupe from the Santuario de Atotonilco; the stole, gun, cane, silk handkerchief and chair once belonging to the liberator-priest; the Standard of the Conquest, the red damask flag carried by the Conquerors; a portrait of Cortés; arms and armor of the time of the Conquest, including the helmet and breast-plate belonging to Pedro de Alvarado; portraits of the Viceroys; silver table-service belonging to the Emperor Maximilian (the state coach of this unlucky emperor is preserved in one of the lower rooms); and various other objects intimately connected with the persons of those most notable in Mexican history.

An excellent descriptive catalogue (in Spanish) of the possessions of the Museum has been prepared by its Director, Señor Gumesindo Mendoza, assisted by Professor Jesus Sanchez. The work, in spite of very serious obstacles, that Señor Mendoza has done in assembling and organizing the materials of the Museum cannot be too warmly praised.

VI. RELIGIOUS FOUNDATIONS.

Before the separation from Spain, almost every public institution in the Province was a religious foundation—schools, hospitals, asylums, even the principal theatre of the city: all had their origin in the church. As the term is used here, however, its meaning is restricted to churches, and to establishments of which a church was the principal or a very prominent part. Yet as a church was a part of almost everything in that earlier time, a few of the churches of the city are not included in the following list, but are treated of in connection with the buildings to which they pertained. In the general index will be found the names of all the churches in the city, in alphabetical order.

The Cathedral. The Bishopric of Mexico was erected by Pope Clement VII. in 1527. On the 12th of December of that year, Fray Juan de Zumárraga was presented to the Pope as Bishop of Mexico, by Charles V.; and in December of the year ensuing he arrived in the city with the title of Bishop Elect and Protector of the Indians. He was confirmed in his position by the bull of September 2, 1530. The Archbishopric was erected by Pope Paul II., January 31, 1545, when Bishop Zumárraga was raised to the Archiepiscopate.

The Cathedral, the Holy Metropolitan Church of Mexico, consecrated as the Church of the Asuncion de Maria Santisima, is built upon or near the site of the great Aztec temple (*teocalli*) that the Spaniards destroyed when the city was conquered in 1521. Upon the partition of the city this site was set apart, that upon it should be built a Christian church; and the church, a very small one, actually was built previously to the year 1524. It was replaced, in a few years, by the first cathedral; a small edifice, in fact, but spoken of with great admiration by contemporaneous chroniclers. Philip II., desiring to place here a larger and more stately structure, sought and obtained permission from Clement VII., to destroy this first cathedral that the second might be begun. *The first* stone of the existing building was *laid in the year 1573*; but in order to preserve the older structure until the new one should be sufficiently advanced for services to be held in it, the new cathedral was begun a little to the northward of the old one. The site of the first Christian church in the City of Mexico, therefore, is the open space (atrium) in front of the present cathedral. The more important dates in the history of the existing building are: 1573, corner-stone laid; 1615, foundations and part of the walls completed; 1623, sacristy under roof; 1626 first service held in sacristy—where services were held until 1641; 1629–1635, work stopped by the great inundation of that period; February 2, 1656, dedication—the interior of the building still being incomplete; December 22, 1667, final dedication. Completion of the towers, 1791. Between the years 1573 and 1667 the cost of the work was $17,52,000. With the cost of the towers ($190,000), of work upon the interior, of the bells (the great bell, alone costing $10,000) the entire cost of the work was about $2,000,000. The great bell, 19 feet high, in the western tower, is named Santa Maria de Guadalupe. It was placed in position in the year 1792. The larger of the bells in the eastern tower is named Doña Maria.

Exclusive of the very thick walls, the building measures 387 feet from north to south; 177 feet from east to west, and has an interior height of 179 feet. It is built of stone. The façade, at the sides of which rise the towers, is divided by massive buttresses into three portals, which, in turn, are separated by cornices into two divisions—the first, Doric, very elegant by reason of its correct proportions; the second, Ionic, confused and unsatisfactory. The basso-relievos, statues, friezes, bases and capitals are of white marble, making a harmonious color effect with the gray stone. The towers (203 ft. 6

in. high) are in two divisions, the lower Doric and the upper Ionic, this last finished with very beautiful architectural details, and the crown of each is a bell-shaped dome capped by spheres and crosses of stone. The cornices of the towers, as well as the cornices elsewhere upon the building, are surmounted by balustrades of carved stone upon which, disposed at regular intervals, are carved stone vases. The cornices immediately beneath the domes of the towers serve as pedestals for colossal stone statues of the Doctors of the Church and the Patriarchs of the Monastic Orders; and those of the central portal, occupied by the clock, are pedestals for statues of the Theological Virtues with their attributes. Beneath the clock are blazoned the arms of the Republic—a modern innovation that emphasizes the controlling attitude of the State toward the Church. Above the whole, as seen from the southern side of the Plaza, rises the dome, surmounted by its slender, graceful lantern, the work of the architect Tolsa. The architect of the work as a whole was Alonzo Perez Castañeda.

A garden, the beauty of which is by no means so great as to justify its existence, has been made in modern times from a portion of the atrium, thus reducing the actual atrium to miserable dimensions; and the massive iron chains, swung upon 124 stone posts, which originally inclosed the atrium (and remnants of which may be seen at the outer corners of the garden) have been replaced by an unsightly railing of iron that cuts the lines of the building and so materially lessens the architectural effect. From the standpoint of the architect, also, the tree-planted Garden of the Zócalo, in the centre of the Plaza, is a great mistake—forcing the observer desirous of obtaining an unobstructed view of the front to come much closer to it than the requirements of good perspective will allow.

The interior of the cathedral, in the Doric style, with traces of the Gothic which marked the Spanish architecture of the sixteenth century, is almost severe in its simplicity. It is marred by its wooden floor, by its modern altars constructed in direct violation of the general design, by the inartistic iron gratings which have replaced the beautifully carved wooden gratings inclosing the chapels, and by a general lack of suitable decoration; further, the position of the choir (in accordance with the Spanish custom) in the middle of the nave greatly lessens what otherwise would be a very imposing and majestic interior effect. The aisles are divided from the nave by 20 fluted columns which support the light and elegant vaulted roof. The central arches form a Latin cross, above which rises the fine dome. Within the dome are paintings in tempera, representing the Assumption of the Virgin and groups of the principal characters of sacred history. Outside of the aisles are rows of chapels, seven on each side of the building. The main altar, erected in 1850 after designs by Lorenzo Hidalga—a work that jars upon the prevailing simplicity of design, and that is decidedly inferior to the structure that it replaced—is raised upon a pedestal of four steps to the height of the choir. A vast amount of money was spent upon this work—with very unsatisfactory results. The choir occupies the space between the third and fifth pairs of columns of the nave. It is inclosed in front by a handsome railing (of tumbago, a composite metal of gold, silver and copper) made in Macao—as were also the railings of the tribunal of the choir, of the passageway *between the altar* and the choir, and the pedestal of the altar. The stalls are richly carved in wood, and above them is to be observed a painting by the Mexican artist Juan Correa: the Immaculate Conception. Two organs, in carved cases, rise from the lateral tribunals to the height of the arches of the aisles. The finest altar in the cathedral is that of Los Reyes (the Kings), in the apse, rising from the pavement to the roof. Beneath it lie buried the heads of Hidalgo, Allende, Aldama and Jimenez, brought here with all honor from Guanajuato when Independence had been secured. The altar was executed by the same artist who carved the altar of Los Reyes in the Cathedral of Seville, and is richly carved and gilded in the churrigueresque style. Inclosed in its complicated details are many excellent statuettes, and some good paintings by the Mexican artist Juan Rodriguez Juarez—the best of which are the "Epiphany" and "Assumption." The altar *del perdon* (of pardon), in the the rear of the choir, is in the same churrigueresque style, but is less rich. It has two fine paintings, the "Candelaria" of Baltasar de Echave, and a San Sebastian by (it is believed) the celebrated woman artist, La Sumaya.

Chapels.—The more notable of these are: (1) *San Felipe de Jesus*, in which are some relics of this saint, Mexico's protomartyr; and just outside the grating is the font in which he was baptized. Within the chapel are the remains, and a modest monument to the memory, of the unfortunate Agustin Yturbide, First Emperor of Mexico—whose well deserved, as well as more lasting and honorable title, here inscribed, is "The Liberator." (2) *De las reliquias*, contains twelve pictures of holy martyrs by Juan de Herrera, called by his contemporaries (for a reason not apparent to his successors) "The Divine."

(3) *San Pedro*, in which are the remains of the first Mexican Archbishop, Fray Juan de Zumárraga; and, as is believed, those also of the mysterious person the *beato* Gregorio Lopez—the Mexican "Man with an Iron Mask," popularly supposed to have been a son of Philip II.

The Sacristy is decorated with six great paintings which completely cover the walls: three—"The Glory of Saint Michael," "The Immaculate Conception," and "The Triumph of the Sacrament"—by Cristóbal de Villalpando; and three—"The Assumption," "The Catholic Church," and "The Entry into Jerusalem"—by Juan Correa. In the *Meeting-room of the Archicofradia* are two fine pictures by José Alcíbar, "The Last Supper" and "The Triumph of Faith," together with a very interesting collection of portraits of all the Archbishops of Mexico. In the *Chapter-room* are the three choicest paintings that the cathedral possesses: a picture by an unknown artist of the Italian school representing Don John of Austria imploring the help of the Virgin at the Battle of Lepanto; a Virgin, by Pietro de Cortona, and Murillo's "Virgin of Bethlehem."

Capilla de las ánimas (Chapel of the Souls). This little chapel, although a portion of the structure of the cathedral, has no connection with it. It faces upon the Calle de las Escalerillas, the street passing in the rear of the cathedral. Of its origin nothing is known save that it was there at the beginning of the last century, and that it has been there ever since. At the time that record of it first appears there was connected with it a fraternity, the especial object of which was to pray for the release of souls from Purgatory. The priest then having it in charge was Don Cayetano Gil de la Concha, "a most saintly man," who died October 7, 1755, at the age of eighty-seven years—leaving behind him a record (as yet unbroken) of having celebrated the mass in this chapel 45,324 times! The chapel was destroyed by fire March 3, 1748, and was immediately rebuilt in its present form. Upon one of the altars is the image of Santa Rita de Casia, a saint in great favor among the lower classes of the city.

Parish churches. Upon the site now occupied by the Sagrario was built, immediately after the Conquest, as is established by high non-partisan authorities, the first parish church in the City of Mexico. This church, it is believed, was administered by the priest Juan Diaz, chaplain to Cortés, until the year 1523; after that date, as is established by an order of the Emperor Charles V., it was administered by the priest Pedro Villagran. As the Franciscans came to the city about the midsummer of 1524, the claim (preferred by their eminent chronicler, Fray Agustin de Vetancurt, and by others) that they founded the first parish church is not tenable. The explanation of the rival claims to this honor seems to be that the church upon the site now occupied by the Sagrario was the first parish church of the Spaniards, and that the Franciscan foundation was the first parish church of the Indians—a distinction that for a long while was maintained.

It is certain that in the year 1524 Fray Pedro de Gante (see p. 20 *et seq.*) founded within the Franciscan establishment the church of San José de los Naturales (described by Vetancurt as "the first parish of the Indians") that had parish charge of the Indians of the four grand divisions of the city; and that almost contemporaneously he established *in these four* divisions four adjunct parish chapels, *viz.: San Juan Bautista*, in the southwest quarter called

Moyotla; San Pablo, in the southeast quarter called Teopan; San Sebastian, in the northeast quarter called Atzacualco; and Nuestra Señora de la Asuncion (now known as Sta. Maria la Redonda) in the northwest quarter called Tlaquechiuhcan. Three of these foundations are still parish churches; the fourth, San Juan Bautista (now known as San Juan de la Penitencia, which see) is not. As the city increased in size and in population these four primitive parish divisions were subdivided, and new churches were built, as occasion required. Finally the present partition of the city into fourteen parishes was made by Archbishop Lorenzana, March 3, 1772. The parish churches are the following fourteen:

Sagrario Metropolitano. This church, immediately adjoining the cathedral on the east, is, as is stated above, the first parish foundation of the city, and still remains the first parish church. It was founded, probably, in the year 1521, being then dedicated to Santiago, the patron Saint of Spain. In the *Escudo de Armas de México* it is written that Don Fernando Cortés gave orders to Juan Rodriguez de Villafuerte to build a chapel for the housing of Nuestra Señora de los Remedios (which see); and this was done—the chapel being at first known as the chapel of Santiago, and afterward as the chapel of the Remedios. The present building of the Sagrario is of modern construction, dating from the middle of the last century—replacing the older church, destroyed by fire. The plans were presented by the architect Lorenzo Rodriguez January 7, 1749, and, these being accepted, work was at once begun. The more important dates in the construction of the edifice are: Foundation laid, January 7, 1749; main altar dedicated September 15, 1767; dedication of the church as a whole, January 9, 1768;

completion of the interior decorations, 1770; dedication of the existing main altar, 1829; important repairs, following the earthquake of June 19, 1858.

This very elegant building, in the churrigueresque* style, directly adjoins the cathedral and communicates with it by interior doors. The rich façade and harmonious mass contrasts agreeably with the grander mass and severer style of the cathedral. So admirable is the work—in its elegance and purity of complicated filigree carved in stone—that it may be accepted as a standard of excellence by which to judge other productions in this same curious but (when judiciously used) highly effective style. The general design is a Greek cross of symmetrical proportions, the relatively high vaulted roof being upheld by finely-carved stone pillars, in keeping with which are the equally well-carved pilasters. The main altar is of wood, of harmonious proportions and decorated in excellent taste—among its decorations being two good paintings after Dominichino. There are twelve minor altars, many of which have been reduced to a most unsatisfactory condition by modern renovation in very bad taste. Upon those which have been preserved intact are to be observed a number of paintings by leading Mexican artists. The pernicious tendency to paint and whitewash that has ruined a great many churches in Mexico has done much to mar the interior of this beautiful building. Fortunately, the baptistry has escaped from this vandal method of renovation. In it is a fine fresco by the master José Ginés de Aguirre—the first professor sent from Spain to take charge of the Academy of San Carlos—representing the baptisms of Jesus, Constantine, Saint Augustine and San Felipe de Jesus. Here also is a fine picture of the Murillo school: St. John the Baptist in the Desert.

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* The highly ornate style of decoration notably practised by the Spanish *architect and* sculptor Churriguera about the end of the *seventeenth century.*

Capilla de la Soledad. In the year 1750, when the present Sagrario was in course of construction, there was placed between it and the cathedral a little chapel that, according to tradition, first served as a baptistry. A pious person having placed within it an image of San Antonio, the chapel for a time was known by that name. Later, a pious woman having placed here an image of Nuestra Señora de la Soledad, it acquired its present name.

San Pablo (X. 10). This parish church is not to be confounded with the closely adjacent chapel of San Pablo, now a part of the Hospital Juarez. Both, however, come from the same foundation. Primitively there was here established, by Fray Pedro de Gante, an Indian parish chapel, adjunct to the church of San José in San Francisco. This was administered by the Franciscans until the year 1569 when, the adjunct parish having become an important one, it was erected into an independent parish and was given into the control of the secular clergy. At this time, 1569, the first parish church was built. In the year 1575 the Augustinians petitioned the Archbishop, Sr. Don Pedro Moya de Contreras, to give them this church, with its accruing parish fees, that they might establish here a college, and, although their request was not granted, they actually did take possession of the church (August 15, 1575) and built the college as they had planned. (See Hospital Juarez.) In 1581 (probably) the parish church was founded upon its present site, immediately east of the

Augustinian establishment. The existing church was completed at the beginning of the present century.

San Sebastian (N. 8). Founded as a parish by Fray Pedro de Gante about the year 1524, the Church of San Sebastian was founded by Padre Juan Martinez, with a hospital adjoining it—of which the Hipólitos took charge. The parish was relinquished by the Franciscans in 1585 (see Nuestra Señora del Carmen) to the Carmelites; and these, in turn, relinquished it in 1607 to the Augustinians; and finally, in 1636, it passed into the control of the secular clergy.

Santa Maria la Redonda (H. 9). About the year 1524 was founded, writes the chronicler Fray Agustin de Vetancurt, in a suburb of the city called Tlaquechiuhcan (meaning where sleeping-mats are made) a chapel dedicated to the Assumption of Our Lady. Hither went on Sundays and holy days a monk from the church of San José to say the mass; and every year on the Feast of the Assumption went out from this chapel a procession of its Indian worshippers who thus celebrated the day. One year it fell out that certain students who had gone thither to see the procession made light of it; which so enraged the Indians that they mutinied against them. Therefore the Lord Archbishop ordered, under pain of excommunication, that neither students nor monks any more should go to see that procession. In the chapel was venerated an especially holy image, the making of which was miraculous; for a pious Indian having begun to make it, and leaving it for a time, found upon his return that his handiwork had been miraculously carried on. And by this image many miracles were wrought—most notable of which was the quenching of a certain fire, December 11, 1676, by which the first great church of San Agustin was consumed. (Doubtless the Augustinians regretted the fact that the image arrived too late at the scene of the conflagration to be of really practical service.) The parish continued to be administered by the Franciscans—the chronicler Vetancurt being at one time guardian of the little monastery connected with it—until June 26, 1753, when it passed into the control of the secular clergy. In this church was preserved, until its removal to the Museum, a fine early Mexican stone carving: a coiled feathered serpent, the emblem of the god Quetzalcoatl. The stone, being inverted and hollowed out, was used as a font for holy water.

Santa Vera Cruz (I. 4). The Conqueror, Don Fernando Cortés, founded in this church a Brotherhood of the True Cross, charged with the somewhat painful duty of comforting condemned criminals previous to their execution, and of giving burial to their bodies afterward. The statutes of this Brotherhood were approved, March 30, 1527, by Fray Domingo de Betanzos, Vicar General of the Province. By a bull of January 13, 1573, permission was given that the Brotherhood should be united with the Brotherhood of the Santísimo Cristo de San Marcelo; and by the same bull one hundred days of indulgence were granted to the faithful who, visiting the holy image (the crucifix) should see it unveiled. The image was concealed in a shrine behind seven veils, whence comes the name by which it always has been known: *El Señor de los siete velos*—"the Lord of the seven veils." In the "Almanaque Católico e Histórico para el año 1885," the image is thus referred to: "*January* 2, Friday. Every Friday of the year *plenary indulgence* can be obtained by visiting the *Santo Cristo* venerated in the parochial church of the

Santa Vera Cruz under the title of the *Señor de los siete velos*, brought to Mexico by the Conquerors and greatly venerated since ancient times because of its pious tradition." Although the church was founded immediately after the Conquest, the parish was not erected until the year 1568. The existing church was built by the Brotherhood and was dedicated October 14, 1730. Unfortunately (and to translate literally) it "suffered an interior reform" during the curacy of Padre José Maria Aguirre; and this, with similar sufferings in the year 1850, and in the spring of 1885 have destroyed completely its charm of quaint antiquity.

Santa Cruz Acatlan (W. 11). This is one of the primitive parish foundations of the city, having been established as an adjunct to the Indian parish church of San José in San Francisco. Beside it, in those early times, was a little convent. In March, 1772, it passed into the control of the secular clergy. The church contains three historic pictures.

Santa Cruz y Soledad (P. 7). This church was founded (probably about the year 1534) as an Indian mission, and was in the charge of the Augustinians until it became a parish church and passed into the control of the secular clergy. The existing church was dedicated October 21, 1731; and was renovated in 1791. It is a large building, in the aisles of which are eight altars decorated by early Mexican artists of prominence. As the church is not well lighted the pictures cannot be seen to advantage. In the church is celebrated annually, June 4, the feast of Nuestra Señora del Refugio, of which a famous image is here preserved. Concerning this image Señor Orozco y Berra writes: "The *Calle del Refugio*, formerly known as the Calle de Ace quia, was called by its present name because of a large image of Nuestra Señora del Refugio that was there fastened to a wall. This was taken down in 1861." The image subsequently was placed in the church of San Lorenzo, whence, in 1883, it was brought to the church of Santa Cruz y Soledad, where an altar has been built for it under the choir.

Santo Tomas la Palma (Z. 56). The church of La Palma was founded (probably before the year 1550) as an adjunct to that of Santa Cruz y Soledad, and also was in the charge of the Augustinians. Being built upon the Plazuela de Santo Tomas, this name became entangled with its own and the two never have been separated. When the parish was secularized (probably in 1772) the existing church building was erected—at some little distance from its primitive site. The main altar possesses merit. The roof is curious, as being partly of wood and partly of stone vaulted.

San Cosme (F. 14), *Parish of San Antonio de las Huertas.* The chapel of San Cosme y San Damian was an adjunct parish church (to the church of San José in San Francisco) from sometime in the year 1593 until May 7, 1667. Being then transformed into a *casa de recoleccion* (house of retreat for the strict observance of the most severe rules of a monastic order) the administration of the parish was transferred about three-quarters of a mile northwestward to the chapel of San Lázaro. Here the Viceroy, Don Antonio de Toledo, Marques de Mancera, had founded a village with the name of the Villa de Mancera, apportioning its lands among the Indians—by whom were cultivated many kitchen gardens *and orchards.* Near to San Lázaro the Franciscans *built for a parish* church the little church of San Antonio de Padua, wherein was housed a miracle-working image of that Saint ("The image is miraculous, and there is of record an authentic miracle performed by it in the resuscitation of a child," writes the contemporary chronicler, Vetancurt) that still is preserved in the existing church of San Cosme, where its titular function is celebrated annually on the 13th of June. The church of San Antonio being completed in the year 1670, the administration of the parish was removed thither from the chapel of San Lázaro. Adjoining the church was a very little monastery, in which dwelt two monks of the order of San Francisco who administered the parish under the authority of the *cura* of San José. And because the church stood in the midst of orchards and gardens it came presently to be known, and with it the parish, as *San Antonio de las huertas*—which name survives even until this day: so the by no means vaulting ambition of the Viceroy to perpetuate his name in that of this little town came to naught. In March, 1772, the parish was relinquished by the Franciscans into the hands of the secular clergy—the first priest being Dr. Cobos y Múgica—and finally, in November, 1862, to provide for the fortification of the Garita de Tlaxpana against the French, the church and the tiny monastery and the village were swept away. When this destruction was ordered, the administration of the parish was removed once again to San Cosme; and there it has since remained. It was in the tower of this church of San Antonio, probably, that Lieutenant Grant mounted the howitzer that played so important a part in the attack upon San Cosme.

The church of San Cosme, besides being upon a very *old foundation*, actually is one of the oldest buildings and one of the most interesting in the city. Fray Juan de Zumárraga, first Archbishop of Mexico, established here (probably before the year 1540; he died June 3, 1548) a hospital for the care of wayfaring Indians; and therefore dedicated the chapel attached to it to the physician saints, Cosmo and Damian ("the holy Arabian doctors"). This institution, however, soon collapsed for want of funds for its support. In 1581 the deserted hospital was given to the *Franciscanos descalzos* (the barefooted order of Franciscans; in Mexico known as Dieguinos, because their Province was dedicated to San Diego de Alcalá), that they might establish here a hospice for the rest and refreshment of missionaries on their way from Spain to the Philippine Islands. In 1593, upon the completion of the church and monastery of San Diego (which see) they abandoned the hospice; when it passed to the possession of the Franciscans proper—becoming then, as above stated, an adjunct to the parish of San José, and so continuing during the ensuing seventy-three years. Fray Baltasar de Medina, the lovable and delightful chronicler of the *Franciscanos descalzos*, writes that in 1593 the chapel and hospital were given to the Provincia del Santo Evangelio (of the regular order of Franciscans) for a *casa de recoleccion;* which, however, was not established for many years. But from alms received for that purpose a small monastery and church were built immediately, being completed in the year 1600. This, and the previous foundations, were upon the north side of the existing aqueduct (built in the years 1603–20).

The first erection upon the site occupied by the present church was begun early in the seventeenth century under the patronage of a pious gentleman, Don Agustin Guerrero, who gave there a field, and at whose charges building began. But, unfortunately, in a little time this pious gentleman died, and for many years the new monastery remained incomplete. The son of Don Agustin having relinquished his claim to be patron, though continuing the gift of ground, a new patron at last was found in the person of Captain Don Domingo de Cantabrana. This gentleman, being newly arrived in Mexico, was riding one evening on the Tacuba road when he was overtaken by a prodigious storm of rain. Knowing of no other place of shelter, he sought admittance to the little monastery of San Cosme, where he was received most hospitably by the monks; was entertained with the best that their poverty afforded, and in the morning was set gladly upon his way. In return for this gracious charity he built for them, at a cost of $70,000, their long-delayed monastery and church. The corner-stone of the church, that now existing, was laid August 29, 1672, and the building was dedicated, January 13, 1675. The dedication was to Nuestra Señora de la Consolacion; but the older name of San Cosme always has been retained. So great was the gentlemanliness (*hidalguia*) of the Señor de Cantabrana, declares the chronicler, that in due legal form he renounced for himself and his heirs the title of patron that was his by right of his munificence. His work, he said, was "not for any temporal profit, but for the diffusion of divine religion and for the exaltation of the glorious patriarch San José;" therefore he begged the Fathers to accept in his place the holy patriarch San José as their patron. In commemoration of this pious act the syndic of the monastery in the year 1762, the Sr. Dr. Mtro. Don Agustin de Quintela, caused to be painted a picture—now to be seen in the church—recording it in allegory. In the upper part of the picture is represented San José, supported by a group of angels, and below a group of monks with whom are three laymen. One of the laymen is Captain Don Domingo de Cantabrana in the act of relinquishing his title of patron to the patriarch ; another is the notary in the act of drawing the deed by which the patronage formally is surrendered to the Saint. Beneath the picture is a long inscription setting forth Don Domingo's meritorious action and telling by whom the memorial was made. This picture is not only interesting as a curious historic relic, but is very worthy of attention on purely artistic grounds ; for it is the work of the great Mexican artist, Don José de Alcíbar. Just in front of the picture is the tomb—in very bad taste, but characteristic of the times—of the good Viceroy Don Juan de Acuña, Marques de Casafuerte, who died March 17, 1734. In addition to the image of San Antonio, already mentioned, there is another miraculous image in the church—that of Nuestra Señora de la Consolacion, to whom the church is dedicated. This is enclosed in the tabernacle of the main altar. The regard of the Virgin is fixed upon the ground at her feet, and her right arm is extended downward as though in the act of rescuing some person from peril—thus commemorating the rescue by the image of a little girl from death by drowning in a well. As the miracle is chronicled by Vetancurt, together with a description of the image in its present position, the age of the figure is established as greater than two hundred years.

The monastery of San Cosme was maintained as a *casa de recoleccion* until near the end of the year 1854, when the two monks then remaining on the foundation were removed (being received into the monastery of San

Diego), and it was transformed into a military hospital. This institution was opened with much ceremony February 18, 1855—the *madrina* (godmother) at its consecration being the Señora Doña Dolores Tosta de Santa Ana, wife of General Santa Ana, then President—and was abandoned in 1862. In 1862 the church became, provisionally, the administrative head of the parish of San Antonio de los huertas, and so continues.

Santa Catarina Mártir (L. 3). The primitive church upon this very ancient foundation, having fallen into decay, was demolished about the middle of the seventeenth century, and upon its site the present church was built. The money required for its building was bequeathed by the pious Doña Ysabel de la Barrera, wife of Simon de Haro—himself a notable benefactor in his day to many churches and religious establishments of the city. The church was dedicated January 22, 1662. The main chapel, the Preciosa sangre de Nuestro Señor Jesucristo, was dedicated November 16, 1693. There are some curious altars. Previous to the sequestration of church property, this was one of the richest parishes in the city. This church, with that of San Miguel, has the right of sanctuary.

Santa Ana (E. 6). The primitive foundation where the church of Santa Ana now stands was a chapel adjunct to the parish of Santiago Tlaltelolco, administered by the Franciscans. By the solicitation of this order, the present church was built, being dedicated March 16, 1754. No sooner was it completed, however, than it was claimed as an *adjunct parish* church by the secular clergy of the *near-by church* of Santa Catarina Mártir. This claim *was allowed*, and they took possession February 19, 1755. *It was erected* into an independent parish in 1770.

a room adjoining the sacristy is preserved a font in which, it is affirmed, was baptized the Indian Juan Diego, to whom the Virgin of Guadalupe appeared.

Regina Cœli (T. 20). *Parish of the Salto del Agua.* This church and its adjoining convent (now the hospital Concepcion Béistigui) were built at the charges of the Concepcionistas in the year 1553. Both were rebuilt in 1656. The present large church, erected mainly at the charges of Fray José Lanciego y Eguiluz, was dedicated September 13, 1731. The interior, profusely rich in colored and gilded wood-carving, is one of the quaintest and most beautiful church interiors in all Mexico.

San Miguel (V. 2). The parish of San Miguel was established in the ancient church of San Lúcas Evangelista (one of the primitive adjunct chapels to San José in San Francisco) January 21, 1690, whence it was removed to the present church October 17, 1692. The building seems to have been incomplete at this time, as it was thereafter much enlarged, and was dedicated to San Miguel in the year 1714. The main chapel is dedicated to Maria Santísima del pilar de Zaragoza, who is an adjunct patron of the parish. In this chapel the butchers of the city hold annually, on October 18th, a solemn service to this their patron saint. This church, with that of Santa Catarina Mártir, has the right of sanctuary. The building was renovated in the year 1850. The doors have quaint carvings in wood.

San José (T. 5.) The existing parish is not to be confounded with the primitive parish of the same name, *although* the existing parish is an offshoot from, and so *in some sort a lineal* successor of the primitive one.

A little way southeastward of where the church of San *ancisco now* stands, there was built by Fray Pedro de Gante, about the year 1524, a church consecrated by the name of San José de los Naturales. This, as has been mentioned, was the primitive parish church of the Indians, as the Sagrario was the primitive parish church of the Spaniards. The several adjunct parish chapels for the Indians were adjunct to the church of San José in San Francisco. This church was demolished, in whole or in part, in the year 1769, in order to make place for the building of the church of the Señor de Burgos. The only connection between the existing parish church of San José and this primitive foundation is that they have the same name; and that, as stated above, the parish probably was founded in one of the numerous chapels for the Indians which Fray Pedro de Gante caused to be built—in addition to the four principal ones (see introduction to parish churches and also San Francisco) that he founded in the four quarters of the city.

The existing church was begun by the exertions of Sr. Lic. Don Diego Alvarez, who was parish priest at the beginning of the present century. The interior formerly was adorned by some very interesting frescoes, the work of Sr. Alvarez. These were in *chiar-oscuro*, picked out with gold, and represented, upon alternate panels, scenes from the life of the patriarch San José and from the history of the conquest of Mexico. The unpardonable vandalism has been committed of painting over this most curious work. By the earthquake of July 19, 1858, the church was so much injured as to require repairs that almost amounted to reconstruction. At this time there were brought to it some portions of the altars and of the church furniture of the church of San Francisco, then being dismantled. The repairs being completed, it was once more dedicated, June 20, 1861. It contains t noticeable chapels of Nuestra Señora de la Luz and t Purisima.

The Religious Orders in Mexico. A brief refe ence to the history of the religious orders in Mexico indispensable to a good understanding of the history the city itself. As they severally came to the Spanis colony, churches, monasteries, convents, hospitals, wer built, and in the City of Mexico their work survive everywhere: visibly in the buildings which they erecte and in the street nomenclature, and morally in the impress that they have left upon the life of the nation. Their suppression, on the other hand, brought in it train the absolute destruction, or the deflection to secular purposes, of many of their foundations, and the acquisition by the State of all that remained; while the opening of new streets through what had been church property, and the names which these streets received—as the Calles Independencia, Cinco de Mayo, and Lerdo—mark, in a very striking manner, the end of the old and the beginning of the new order of things.

To the Franciscans in great part belongs the honor of having fixed firmly in Mexico the power of Spain; for their zealous missionary work among the Indians, and the hold that they had upon their Indian converts, most powerfully strengthened the position that the Spaniards conquered and in part sustained by military power. To the Dominicans, in some small part, at least, is due the collapse of the Spanish domination; for the feeling against the Inquisition unquestionably had much to do with fixing many waverers on the side of Independence. To the several orders of hospitallers was due the establishment of (for the times) admirably appointed an zealously administered hospitals in every city of the c ony. To the Jesuits belong the honor of having fostered learning in this new land. Broadly speaking, the influence of the religious orders upon the colony was beneficial during its first century; neutral during its second; harmful during its third. In this last epoch so considerable a portion of the wealth of the colony had come into possession of the Church that the locking up of capital blocked the channels of trade. Leaving all other questions out of consideration, the suppression of the religious orders was an economic necessity in Mexico for many years before there was found, in the person of Juarez, a statesman bold enough and strong enough to institute so radical a reform.

That the Reform was executed with a certain brutal severity is less discreditable to Mexicans in particular than to humanity at large. When evil social conditions, long-fostered, at last are broken down, the radical element in the body-politic that asserts the right never fails to commit on its own account a very liberal amount of wrong. Yet all unprejudiced travellers in Mexico cannot but keenly deplore, because of the violence done to art and learning, to the romantic and to the picturesque, that in the course of the Reformation so much of value to learning and art perished, and that so many buildings deeply interesting because of their historic or romantic associations, or in themselves picturesque, were diverted utterly from their primitive purposes or utterly destroyed.

In point of fact, many of the religious orders in Mexico disappeared before the laws of the Reform were promulgated. The Jesuits were suppressed June 25, 1767; *re-established* in 1816; again suppressed in 1821; again *re-established* in 1853; and finally expelled from country in 1856. The Antoninos were suppressed by a bull of Pius VI. of August 24, 1787. By a decree of the Spanish Cortes of October 1, 1820 (following the re-erection of the Constitution of 1812), executed in Mexico in 1821, the following named orders were suppressed: Agustinos recoletos, Hipólitos, Juaninos, Betlemitas, and Benedictinos. The Cosmistas (Franciscanos reccoletos) having dwindled to but a few members, were absorbed into the Franciscanos in 1854.

All of the remaining orders were extinguished by the law of July 12, 1859, given in Vera Cruz under the Presidency of Juarez. Actually, however, this law did not become operative in the City of Mexico until December 27, 1860, upon the entry into the capital of the Liberal forces. Although the law provided only for the extinction of the monasteries, the partial suppression of the convents began almost immediately. At midnight of February 13, 1861, at a preconcerted signal (the tolling of the bell of the church of Corpus Christi) the nuns were removed from twelve convents to the ten convents remaining for the time being undisturbed. The law of February 26, 1863, declared the suppression of the female religious establishments (excepting that of the Sisters of Charity); and required the several convents to be vacated within eight days. In a few cases slight extensions of time were granted, but the actual suppression of the orders dates from March 6, 1863. Finally, the Laws of the Reform being incorporated into the Federal Constitution (December 14, 1874), the last remaining religious order, that of the Sisters of Charity, was suppressed.

San Francisco (K. 1). The history of this foundation almost may be said to be the history of Mexico, for contained in it, or linked with it, is almost every event of importance in the colonial or national life. From this centre radiated the commanding influence of the Franciscan order—the strong power that kept what was won by military force, and that by its own peaceful methods greatly extended the territorial limits of New Spain. Here masses were heard by Cortés, and here for a time his bones were laid. Here, through three centuries, the great festivals of the Church were taken part in by the Spanish Viceroys. Here was sung the first *Te Deum* in celebration of Mexican Independence, the most conspicuous man in the rejoicing assemblage being General Agustin Yturbide—by whom, virtually, Mexican Independence was won; and here, seventeen years later, were held the magnificent funeral services when Yturbide—his Imperial error forgiven and his claim to the title of Liberator alone remembered—was buried. Around no other building in Mexico cluster such associations as are gathered here. And even now, when the great monastic establishment has been swept away, and the church itself has become a Protestant cathedral, the very wreck of it all serves to mark, in the most striking and dramatic way, the latest and most radical phase of development of the nation's life.

The Franciscan order—founded by Saint Francis of Assisi in the year 1208, approved by Innocent III. in 1215, and confirmed by Honorius III. in 1223—was established in New Spain within three years after the Conquest. The twelve founders, usually styled the Twelve Apostles of Mexico, were from the Franciscan Province of San Gabriel in Spain. Their leader was the Superior of the Province, Fray Martin de Valencia, "the Father of the Mexican Church"—identical with the zealous Fray *Martin de Boil*, told of by the chronicler Medina, "who with his own hands reduced no less than 170,000 Pagan idols to dust!" Of the missionaries were also two other men afterward very prominent in Mexico: Fray Toribio de Benevente, the eminent chronicler, better known by the name of Motolinia (meaning poor, miserable); that, being applied to him in derision by the Indians, he gladly adopted in his humility as the name best befitting his deserts; and Fray Francisco Xímenez, author of the first grammar of the Mexican tongue. And all of the twelve were very godly, and earnest in the good work to which they had devoted their lives. The little company sailed from the port of San Lúcar de Barrameda, January 25, 1524, and—after stopping at various towns in the West Indies—came safely to land at San Juan de Ulua on the 23d of May of the same year. From the coast they walked to the capital; and by the way, in Texcoco—where he had been for a twelvemonth engaged in missionary work—they were joined by Fray Pedro de Gante,* who walked on with them to Mexico.

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* Fray Pedro de Gante (Ghent) was a native of Flanders, and entered the Franciscan Order, it is believed, in the Monastery of Ghent. He was one of the five missionaries to the Indians who came to Mexico in 1523; and of all the missionaries who came thither he was the most able and the most zealous. The holiness and usefulness of his life, and his Flanders birth, especially endeared and commended him to the Emperor Charles V., and from this patron he received very large sums of money and extensive grants of land to aid him in carrying on his mission works. The marked favor of the Emperor gave rise, in later times, to the assertion that the monk was the Emperor's natural son—a fiction that *is effectively disposed of* by these facts: Charles V. was born in *the year 1500.* Fray Pedro de Gante came to Mexico, already a *professed* monk, *in* the year 1523. Consequently, he must have *en born some years* before the birth of his alleged father.

And all of these thirteen came into the city on the 23d of June, in the year 1524.

In 1531 the mission was erected into the Province of the Santo Evangelio (confirmed by a bull issued by Clement XI. in the ensuing year), and from this province have come out successively five other provinces of the Order: San José de Yucatan, 1559; Santo Nombre de Jesus de Guatemala, 1565; San Pedro y San Pablo de Michoacan, 1565; Santiago de Jalisco, 1606; Nuestro Padre San Francisco de Zacatecas, 1606.

For a little while after their arrival in Mexico the Franciscans were domiciled in a shelter upon or near the site of the present church of Santa Teresa la Antigua. From this they removed to their permanent abiding place—the lands where formerly had been the garden and wild-beast house of the kings of Tenochtitlan. Funds for the building of the first church were provided by Cortés, and the material employed in its construction was the hewn-stone from the steps of the great Teocalli. The church soon was finished, as was also the chapel of San José de los Naturales, the parish church for the Indians that Fray Pedro de Gante organized immediately upon his arrival; and from this centre missionaries went out everywhere over the land, and far away into the regions of the North. Being gentle and good and thoroughly in earnest, these first missionaries made many converts; and by the hold that they thus acquired over the Indians were able greatly to strengthen the hands of the viceroyal government in its administration of affairs.

As years went on and the Order increased in numbers and in wealth—ingenious systems of trusts effectivel circumventing the vow of poverty—the primitive m astery was enlarged from time to time until it came to be of a prodigious size ; new chapels were built about the church ; the church itself was rebuilt upon a scale of great magnificence, and more and more land in the vicinity of the monastery was secured. This process of accretion continued for nearly three full centuries, and no diminution of the great estate was suffered for a round three hundred and thirty years. About the year 1811 the property held by the Order in the vicinity of the monastery, until then broken by lanes and alleyways into three parcels, was united in a single plot by an inclosing wall. The boundaries of this inclosure were : to the south, the Calle de Zuleta ; to the west, the Calle de San Juan de Letran ; to the east, the Calles Coliseo and Colegio de las Niñas, and to the north the first Calle de San Francisco. Upon the southeast corner of the tract was a small reservation belonging to the Colegio de las Niñas. In the southern half of this estate were the gardens—the present garden of San Francisco—upon which opened the infirmary and the lodging-rooms of the commissioners-general ; the cemetery ; the great refectory, in which was room for five hundred brothers to sit together at meat ; the principal cloister and a smaller cloister ; the *sala de profundis ;* the sacristy, and the ante-sacristy. In the northern half were the several chapels and the main church, standing in the great atrium. This general inclosure had two entrances : the one to the north, now existing, on the first Calle de San Francisco ; the other, the main entrance, to the west, on the Calle de San Juan de Letran.

The main Church. The existing church, dedicated *December 8, 1716,* though bereft of its stately surroundings, *with its main entrance* closed by a row of houses, with its tower demolished, and with all its interior splendor departed, still maintains its rank as one of the most noble and impressive buildings in Mexico. Its plan is a single great nave, with apse and transepts, lighted by a row of windows between the cornice and the spring of the vaulted roof, and by three domes—the main dome rising to a height of 90 feet and supporting a lantern 24 feet high. The nave is 56 feet wide and, with the apse, 230 feet long. In its present condition the church is bare and cold. Architecturally, it requires lavish decoration—gilding, color, great pictures—to relieve its vast expanses of windowless walls. Before the time of the Reform, of course, this requirement was fulfilled. Thirty years ago its interior decoration was in keeping with its majestic proportions and stately grace. For nearly a century and a half great sums of money were expended in making it more and more beautiful—the silver tabernacle of the high altar alone cost $24,000—and the result was a richness and splendor unsurpassed in Mexico. The main entrance, now closed, was from the west, through a richly ornamented façade, surmounted on its southern side by a small bell-tower. The side entrance, as at present existing, was through the chapel of Nuestra Señora de la Balvanera (which chapel was built at the charges of certain pious natives of Rioja). The doorway through which the chapel is entered—and, through the chapel, the church, is a very elegant specimen of the churrigueresque style: especially commendable because of its freedom from the overloading into which this style almost inevitably leads. From the church access was had to the beautiful chapel of the Purísima Concepcion (built in 1629 at the charges of Don Cristóbal Zuleta, from whom the name of the *Calle de Zuleta* is derived), and of San Antonio, built ten years later. Some traces of the walls of these chapels still may be discerned on the north side of the church.

The complete group of churches, famous throughout Mexico as the seven churches of San Francisco, consisted of those which have been named and the following: El Señor de Burgos, and the little chapel of Dolores, otherwise known as the Segunda Estacion, both close to the Calle de San Juan de Letran and facing each other from opposite sides of the main entrance to the great church; the Tercer Orden and Nuestra Señora de Aranzazú, both upon the first Calle de San Francisco and facing each other from opposite sides of the entrance from that street; and the famous chapel of San José de los Naturales, southeast of the great church, and upon or just east of the present Calle de Gante.

El Señor de Burgos.—Upon the site afterward occupied by this church there stood in primitive times the parish church of San José de los Españoles—built for the use of the Spaniards, as the other parish church of San José was built for the use of the Indians. Both were demolished in the same year, 1769. The church of Nuestro Señor de Burgos was immediately erected upon the vacated site, and was dedicated February 6, 1780. Although not very large--98 × 40 feet—it was the most splendid of all the outlying churches of the Franciscan establishment, being especially noted for the paintings upon its walls, by the Mexican artist Echave, illustrating the life of San José.

Tercer Orden.—This chapel, dedicated November 8, 1727, stood just west of the side entrance to the great church—the only entrance now remaining. It has been in part destroyed, and what is left of it has been absorbed into the walls of houses fronting on the first Calle de San Francisco. A portion of its eastern wall still may be seen, upon which may be deciphered an inscription telling that for a period of forty years from July 10, 1831, this church was authorized to be joined with the church of the Lateran in Rome. The Laws of the Reform diminished the privilege by very nearly a decade, for the destruction of the chapel took place in 1862. The Tercer Orden (founded in Mexico October 20, 1615), a third, and lay, order of Franciscans, was very popular and (in a proper and serious way, of course) very fashionable. It was the correct thing for people of high station to join it; but while this custom was fashionable it was anything but a fashionable folly. The order was philanthropic in its purposes, and in its time accomplished many good works. The most notable of these was the founding of the Hospital de Terceros—the great building, at the corner of the Calles Santa Isabel and San Andres, now occupied by the Escuela de Comercio, the Sociedad Geografia y Estadistica, and a primary school. This hospital was opened in June, 1756, and for a hundred years following was an excellent and well managed charity.

Nuestra Señora de Aranzazú.—Excepting the Balvanera (now a part of the Protestant cathedral) this is the only surviving chapel of the San Francisco group. For upwards of twenty years it has been closed and dismantled, but it now is in course of rehabilitation and is to be reopened as the church of San Felipe de Jesus. The corner-stone of this building was laid March 25, 1683, and it was dedicated December 18, 1688. Although shorn of its interior splendors the church still retains its beautiful, and curious, western front—facing upon the church-yard of San Francisco. This is a very rich work ornamented with figures in relief. The principal group represents a shepherd, surrounded by his flock, seated at the foot of a tree in the branches of which the Virgin is seen in a vision. On the frieze that follows the architrave of the doorway is the inscription: *Sacro Sancta Lateranensis ecclesia.* Below the alto-relievo of the tree and Virgin and shepherd is inscribed in Spanish: "Chapel of the Miraculous Image of Our Lady of Aranzazú, and burial place of the sons and natives of the three provinces of Biscay and the Kingdom of Navarre; of their wives, sons, and descendants, at whose [*sic*] expense it was built and dedicated in the year 1688." Near the top of the façade is the inscription: *Tu honorificentia populi nostri.*

San José de los Naturales.—This chapel, occupying a site a short distance southeastward of the great church—either upon the line of the Calle de Gante or just east of it—was built by Fray Pedro de Gante about the year 1524. As has been mentioned it was the first parish church of the Indians, as the Sagrario (which see) was the first parish church of the Spaniards. The many parish churches for the Indians thereafter established by Fray Pedro de Gante were adjunct to this church of San José in San Francisco. The building itself was a great arcade, or shed, its vaulted roof upheld by stone pillars, and stone pillars taking the place of walls; being thus constructed that not only might a great number of Indians be assembled under its roof, but that several thousands more clustered around it might see and take part in its services. Cathedral privileges were conceded to this church by Charles V. and Philip II.; and in it the *first Mexican* Council was held. It was demolished in 1769. Upon its site was erected the church of Los Servitas, dedicated November 12, 1791. This last was demolished when the Calle de Gante was opened, in 1862.

The first assault upon the integrity of the Franciscan establishment was struck by President Comonfort in 1856. Positive information reached him upon the 14th of September of that year that a conspiracy, having its origin in this monastery, had been formed for the overthrow of the existing government and the establishment of a government in harmony with the views of the ultra clerical party. The revolution was to begin on the 16th of September—the great national holiday commemorating the declaration of Independence. Comonfort acted with his customary energy. On the morning of the 15th the monastery was taken possession of by Federal troops, and the entire community of monks placed under arrest; on the 16th a decree was promulgated ordering the opening of a new street, to be called Independencia, directly across the middle of the monastery inclosure from east to west; and on the 18th another decree was promulgated in which the treasonable acts of the members of the Order were recited and, in punishment of this treason, the monastery was declared suppressed and its property forfeited to the State. Satisfied, however, with having proved the supremacy of the civil to the religious power, Comonfort annulled the decree of suppression by a decree of February 19, 1857, that permitted the re-establishment of the monastery. But the decree did not restore the commanding moral standing of the Order lost through its temporary suppression; any more than it restored the real estate sacrificed to make way for the new street that in the interval had been opened. It was this bold act of Comonfort's that made possible the bolder act by which Juarez, four years later, extinguished all the religious orders at a blow—the general catastrophe in which the great Francisc establishment found its end. On the 27th of December 1860, the army of Juarez entered the city, and immediately made operative and effective the decree of July 12, 1859. The monastery of San Francisco was closed at once ; early in 1861 the jewels and pictures were removed from the church—the latter going to the Academy of San Carlos ; the altars were destroyed ; the bells were taken from the tower, and, a little later, the construction was begun of the houses upon San Juan de Letran by which the façade was hidden and the main entrance closed. In the following April a street was cut through the property from north to south, crossing or passing very near to the site of the first chapel of the Indians : and in the name given to this street, Gante, is preserved a memorial of the good work here wrought by the purest and noblest Franciscan ever known in New Spain.

In 1869 the great church, together with the chapel of the Balvanera, passed by purchase to the Church of Jesus in Mexico (see Protestantism). Much of the ancient property of the monastery, while diverted to new purposes, still may be identified. The Methodist Episcopal Church of the Trinity (K. 68) has been ingeniously constructed by roofing over what was the large inner *patio*. Adjoining this building on the north, one of the old chapels, now Christ Church, is used for the services of the Church of England. On the streets of Independencia and San Juan de Letran, portions of the monastery buildings have been incorporated into dwelling-houses. The new hotel, south and west of the Jardin de San Francisco, occupies the former dwelling-place of the commissioners-general of the order, the old infirmary, and the chapel of San Antonio. The stable east of the garden was the refectory.

Santiago Tlaltelolco (D. 42). By a royal order of Charles V.; given at Barcelona May 1, 1543, the present "domed church" was erected. Nineteen years earlier, the Franciscans had established here a chapel—one of the numerous foundations of Fray Pedro de Gante—together with a school. This foundation was materially enlarged by the patronage of the first Viceroy, Don Antonio de Mendoza, who established here the celebrated College of Santa Cruz for the Indians, with a liberal endowment of landed estate. The college was opened in 1537 with an attendance of more than one hundred Indian pupils, who were taught (possibly somewhat more to their amazement than to their edification) Latin, logic, and philosophy. The college justified its existence, however, for among its Indian graduates were several notable men who have left their impress upon Mexican literature. But as a race it is probable that the Indians gave no very adequate return for their training in Latin, logic, and philosophy, for the college declined, and finally, about the year 1578, expired. Twice it was revived—once as the College of San Buenaventura and San Juan Capistrano, in the year 1667, to expire early in the ensuing century; and again under its original title of Santa Cruz, in 1728, to expire finally in 1811. Since this latter date the convent and college buildings have been used for a variety of secular purposes. There is now established here a military prison. Upon the secularization of the Church several pictures and some curious ancient images, including a life-size equestrian figure of Santiago, were removed to the church of Santa *Maria de los Angeles*, and the font in which Juan Diego *was baptized* was placed in the baptistry of Santa Ana *(See Aduana.)*

Santo Domingo (L. 15). The Dominican Order, founded in Tolosa, Spain, by Santo Domingo de Guzman, was approved by Pope Honorius III. in the year 1223. The Mexican missionary monks of this order came from the Province of Santa Cruz de la Isla Española, in Spain, and arrived in Mexico June 23, 1526. Under the mutual rule of the orders of Dominicans and Franciscans, they were sheltered in the monastery of San Francisco until their own temporary monastery was completed for their reception, in October of the same year. This first building was on the site of the present College of Medicine. From it they removed in 1530 to the monastery (now almost wholly demolished) that was built on land adjoining the present church on the west. By the bulls of Clement VII. of July 2, 1532, and March 8, 1533, the Dominicans of Mexico were erected into an independent province under the name of the Provincia de Santiago de Mexico, Orden de Predicadores. The first church was completed in 1575. This, and the adjoining monastery, were destroyed by inundation in 1716. The present church was dedicated in August, 1736. In order to open the street on the western side of the church, in April, 1861 (after the secularization of the property by the Laws of the Reform) not only was destroyed the greater portion of the monastery, but also the fine chapel of the Tercer Orden. What remained of the monastery was sold to private individuals. The chapel of the Rosary (*capilla del rosario*), the most beautiful chapel annexed to the church, was entirely destroyed *when the street* through the monastery was opened. The *church is one of* the largest in the city, and, by reason of *its noble proportions,* one of the most impressive. It *contains some very good* pictures—notably the Crucifix ion and San Yldefonso, in the sacristy; a number of richly carved altars, with others, of later date, less satisfactory in their decoration.

Capilla de la Esperacion. This little chapel, on the west side of the Plazuela de Santo Domingo, is a dependency of the church. Its interior is not especially interesting.

Porta Cœli (M. 41). This Dominican foundation, of August 18, 1603, was at first a college only. As such it was approved by the General Chapter of the order at Valladolid, in Spain, in 1605. The college was suppressed in 1860, but the curious little church still remains. On its front is the quaint Biblical inscription: *Terribiles est locus iste Domus Dei, et Porta Cœli.*

The Inquisition (L. 98). As early as 1527 the influence of the Spanish Inquisition was perceptible in New Spain in the promulgation of a royal order in that year by which all Jews and Moors were banished from the Province. About the year 1529 a council was held in the City of Mexico composed of the most notable men, religious, military, and civil, then in the Province—including Bishop Fuenleal, who was President of the Audencia, together with all the members of that body; the Bishop of Mexico (Zumárraga); the heads of the Dominican and Franciscan orders; the municipal authorities and two prominent citizens. As the result of its deliberations, this council solemnly declared: "It is most necessary that the Holy Office of the Inquisition shall be extended to this land, because of the commerce with strangers here carried on, and because of the many corsairs *abounding upon our* coasts, which strangers may bring *their evil customs* among both natives and Castillians, *who by the* grace of God should be kept free fro heresy." Following this declaration several functionaries charged with inquisitorial powers visited the Province during the ensuing forty years, suitably discharging the duties of their office by keeping heresy and crimes against the canon law well trodden under foot. The full fruit of the declaration of the council ripened in 1570, when, under date of August 16, a royal order issued appointing Don Pedro Moya de Contreras (afterward Archbishop, and some time Viceroy of the Province) Inquisitor General of New Spain, Guatemala, and the Philippine Islands, with headquarters in the City of Mexico. The chronicler Vetancurt writes with pious joy: "The tribunal of the Inquisition, the strong fort and mount of Zion, was founded in the City of Mexico in the year 1571;" and later he adds: "They have celebrated general and particular *autos de la fé* with great concourse of dignitaries, and in all cases the Catholic faith and its truth have remained victorious." The fact should be noted that the royal order under which the Inquisition was established in Mexico expressly exempted the Indians from its jurisdiction; a politic arrangement that gave it from the outset a strong popular support. For the accommodation of the Holy Office the small monastery at first occupied by the Dominicans was placed at the disposition of the Inquisitor General. This presently was rebuilt, to make it more in keeping with the dignity and the needs of the business carried on in it, but no record of the structure then erected remains. The existing building, now the property of the Escuela *de Medicina,* was begun December 5, 1732, and was completed in December, 1736. The brasero (brazier), or *quemadero* (burning-place), whereon the decrees of the Holy Office were executed, was a short distance eastward of the church of San Diego, upon land since included in the Alameda.[*] It was a square platform, with wall and terrace arranged for the erection of stakes to which the condemned, living or dead, were fastened to be burned. Being raised in a large open space, the spectacle could be witnessed by the entire population of the city. When the ceremony was ended, the ashes of the burned were thrown into the marsh that then was in the rear of the church of San Diego. Fray Vetancurt, describing the pleasing outlook from the door of San Diego, writes: "The view is beautified by the Plaza of San Hipólito and by the burning place of the Holy Office." As in Spain, so also in Mexico, the Dominican order and the Inquisition were closely associated, though nominally they were independent organizations.[†]

The first *auto de fè*[‡] in New Spain was celebrated in the year 1574: as its result, as is mentioned with much satisfaction by the chronicler Fray Baltasar de Medina, there perished "twenty-one pestilent Lutherans." From this time onward, until the Inquisition was suppressed, these edifying ceremonies were of very frequent occurrence, sometimes taking place annually (as in 1646–47–48–49) for several years in succession. Frequent though they certainly were, and large though the number of those who perished in them undoubtedly was, the number of those actually burned to death was comparatively small. In the majority of cases, even when the body of the offender was burned, grace was shown in first granting death by strangulation. Thus, in the memorable *auto de fé* of April 10, 1649, when (April 11th) fifteen persons perished, only one—Thomas Treviño, of Sobremonte in Castile, who had "cursed the Holy Office and the Pope"—was burned alive. The remaining fourteen were burned after strangulation. When the Liberal constitution of 1812 was adopted in Spain the end of the Inquisition began. One of the first reforms introduced by the Cortes was the decree of February 22, 1813, by which the Holy Office was suppressed throughout Spain and the Spanish dependencies. This decree was promulgated in Mexico on the 8th of the ensuing June;

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[*] There was another *brasero* in the plazuela of San Lázaro that served for the burning of criminals whose crimes did not come within the jurisdiction of the Holy Office. The principal crimes of which the Holy Office took cognizance were: heresy, sorcery, witchcraft, polygamy, seduction, unnatural crime, imposture and personation. The extreme penalty, death by burning, was visited only upon criminals of the first order, as heretics or sorcerers. In the majority of cases the criminal was strangled before being burned.

[†] "St. Dominick is said to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first inquisitor. . . The majority of inquisitors employed have always been Dominicans, and the commissary of the Holy Office at Rome belongs, *ex officio*, to this order."—Catholic Dictionary, article "Inquisition."

[‡] The *auto de fé*, or act of the [profession of the] faith, was the *public ceremony that* followed the secret trial of criminals brough *before the Inquisition.* The ceremony began by the avowal the members of the tribunal, and by all assembled with them

their belief in Christianity and the doctrines of the Church. This act of faith, or profession of faith, being ended, the tribunal announced the crime for which each criminal had been tried, and the measure of guilt adjudged to attach to him; after which announcement, with a perfunctory recommendation to mercy, it relinquished him to the secular arm (*i.e.* to the civil authorities) for punishment. Hence, the *auto de fé* should not be confounded, as it usually is, with the burning or other punishment that followed it, and that, in theory, was the work of the secular power alone.

and by proclamation of the Viceroy the property of the Inquisition was then declared forfeited to the royal treasury. Another Viceroyal proclamation ordered to be removed from the cathedral the tablets on which, according to usage, were inscribed the names of those whom the Holy Office had declared criminals. But with the overthrow of the Liberal constitution in Spain, and the return to the throne of Ferdinand VII., the decree of suppression was rescinded and the Holy Office once more possessed its property and continued its work. The tribunal of the Inquisition was established again in Mexico January 21, 1814. This re-erection was for only a little time. Following the revival in Spain (March, 1820) of the constitution of 1812, the decree issued by which the Inquisition was suppressed forever. The decree became effective in Mexico May 31, 1820. There is a certain poetic fitness to be found in the fact that the last years of the Inquisition in Mexico were spent in combating strenuously the spread of Liberalism; that the last notable *auto de fé* (November 26, 1815) was that at which the accused was the patriot Morelos. The finding against him was a foregone conclusion. "The Presbítero José Maria Morelos," declared the inquisitors, "is an unconfessed heretic (*hereje formal negativo*), an abettor of heretics and a disturber of the ecclesiastical hierarchy; a profaner of the holy sacraments; a traitor to God, to the King, and to the Pope." For which sins he was "condemned to do penance in a penitent's dress" (after the usual form), and was surrendered to the tender mercies of the secular arm. He was shot, December 22, 1815. But it was the Inquisition that died.

San Agustin (V. 102). Founded in Tagaste, in Numidia, by Saint Augustine in the fifth century, the ord of Augustinian friars was made an establishment of the Church and united in a single body by Pope Alexander VI. in the year 1256. The first Augustinians, seven in number, entered the City of Mexico June 7, 1533, and were housed by the Dominicans until their own temporary house was completed. They were ceded a tract of land, then called Zoquiapan, on the site now occupied by the Biblioteca Nacional, and of this they took possession in the following month of August. Here they built their first church and monastery, at a cost of $162,000 ; which money was given to them from the public funds by order of the Emperor Charles V. The corner-stone of the church was laid by the Viceroy, Don Antonio de Mendoza, August 28, 1541. This first church was destroyed by fire December 11, 1676. The first stone of the new building was laid on the 22d of the ensuing May, and the new church was dedicated December 14, 1692. Adjoining the west side of the church is the older chapel of the Tercer Orden. In the church was a choir of exceeding magnificence, the cost of which alone was $240,000. The convent was suppressed by the general law of July 12, 1859, and in 1861 the church was dismantled, the beautiful choir being sold out of the country for $3,000. There is now established in this ex-church the Biblioteca Nacional (which see).

San Hipólito (I. 114). Historically and sentimentally this is one of the most interesting churches in the city. In front of the spot where it now stands there existed in the year 1520 the second line of defenses on the causeway (*now the street* occupied by the horse railway to Tacuba) *that connected* the Aztec city with the main-land westward. At this point was the greatest slaughter of the Spaniards during the retreat of the memorable Noche

Triste (July 1, 1520). After the final conquest of the ity, one of the survivors of that dismal night, Juan Gar-ido, having freshly in mind its bloody horrors, built of adobe at this place a little commemorative chapel. For a short time the chapel was known as "the chapel of Juan Garrido"; but presently it came to be styled "the chapel of the martyrs"; receiving this grander name, as Señor Orozco y Berra shrewdly observes, "perhaps with the object of making the Conquerors appear in the guise of defenders of the faith." The reconquest of the city was completed on the day of San Hipólito, August 13 (1521), and this coincidence led to the dedication to San Hipólito of the commemorative chapel—the name that the church, San Hipólito of the Martyrs, still retains. The present church, built mainly at the charges of the Municipality, was a very long while in course of construction. It was begun in 1599, but was not dedicated, finally, until 1739. Later it was renovated, its present appearance dating from the year 1777. Upon the exterior angle of the wall surrounding its atrium is a commemorative monument, consisting of alto-relievos in chiluca stone, representing in its central part an eagle carrying in his talons an Indian; at its sides are arms, musical instruments, trophies and devices of the ancient Mexicans, and in the upper part is a large medallion of elliptical form in which is carved this inscription: "So great was the slaughter of Spaniards by the Aztecs in this place on the night of July 1, 1520, named for this reason the Dismal Night, that after having in the following year re-entered the city triumphantly the conquerors resolved *to build here a* chapel to be called the Chapel of the Martyrs; *and which* should be dedicated to San Hipólito because *the capture* of the city occurred upon that Saint day." Until the year 1812 there was celebrated annually, on the 13th of August, at this church a solemn ceremony, both religious and civil, known as the Procession of the Banner (*paseo del pendon*), in which the Viceroy and the great officers of State and the nobility, together with the Archbishop and dignitaries of the Church, took part. Its principal feature was the carrying in state of the crimson banner (still preserved in the National Museum) that was borne by the conquerors. (See Hospital de San Hipólito.)

Espíritu Santo. This church, an offshoot from San Hipólito, has been extinct since the year 1862. All that remains visible of it is its eastern wall, a part of which may be seen above the row of little shops on the west side of the Calle de Espíritu Santo. From the suppression of the Hipolitan order (see Hospital de San Hipólito) in 1821, the church and its adjoining convent was variously used, as a school, and as a printing-house, until 1853, when it was given to the Congregation of St. Vincent de Paul—by which the property was occupied until the order was suppressed, May 28, 1861.

Nuestra Senora de Loreto (N. 38). The first representatives in Mexico of the Company of Jesus (founded by Saint Ignatius Loyola in 1534) sailed from Cadiz June 13, 1572, and landed at Vera Cruz on the 9th of the ensuing September. They were housed temporarily in the hospital of Jesus Nazareno, and soon took possession of lands given them by Alonzo de Villaseca, where they erected, in 1576, the church and college of San Pedro y San Pablo (L. 70). They were opposed by the Dominicans, and the college that they established brought them into *conflict with the* University ; but in time these differences *were adjusted.* The order was suppressed, by the decree of the Spanish Cortes of June 25, 1767 ; was re-established by the royal order of September 10, 1815 ; and was suppressed again by the order of Ferdinand VII., confirmed by the Cortes, of September 6, 1820—the order being promulgated in Mexico January 22, 1821. Under the Presidency of Santa Ana, by the decree of September 19, 1853, the order once more was established in Mexico, only to be suppressed again, and finally, during the Presidency of Comonfort, by the decree of June 7, 1856. The church and college of San Pedro y San Pablo, after undergoing various vicissitudes—being in turn a hall of assembly for Congress, a theatre, a church once more, a library, a military hospital, a storehouse for forage in the time of the French occupation—finally became extinct ; thus leaving the Loreto as the oldest remaining of the Jesuit foundations.

The pious Cacique of Tacuba, Don Antonio Cortés, built for the Jesuit Fathers, in 1573, a little church of canes dedicated to Saint Gregorio. (See Escuela Correcional de Artes y Oficios.) A more stable, though small, church succeeded this primitive structure. About the year 1675 the Father Juan B. Zappa came to Mexico, bringing with him the image of Nuestra Señora de Loreto together with the plans and drawings of the Santa Casa. This house of the Virgin he desired to erect in Mexico, but his intention did not become effective. A chapel was built for the accommodation of the image upon the site occupied by the baptistry of the church of San Gregorio. The worship of the image growing apace, new and larger chapels were built, successively, in the years 1686 and 1738. Upon the expulsion of the Jesuits in 1767, the image was taken temporarily to the church of the *Incarnacion ;* and then for its shelter the present fine church of the Loreto was erected. This was begun in the year 1809, and was dedicated August 29, 1816. It was built at the charges of Señor Don Antonio de Bassoco, and his wife the Marquesa de Castañiza, at a cost of $517,000, from the plans of the architects Manuel Tolsa and Agustin Paz. An architectural peculiarity to be observed in the building is that for the minor branches of the Latin cross are substituted four rotundas, above the circular walls of which, and above the main arches of the nave, rises a superb dome—the grandest both in size and treatment now to be found in the capital. Within the brilliant interior are some notable paintings, probably by the eighteenth century artist Joaquin Esquivel, illustrating the life of Loyola; and a fine San Gregorio beneath the choir. The structural error was made of using in the eastern wall a solid, and in the western a porous stone, with the result that the eastern wall has settled to such an extent that the church is very perceptibly out of the perpendicular. This dangerous sinking, together with the inundation of the building, that still further threatened its integrity, caused the church to be closed from the year 1832 till the year 1850—the image meantime being housed in the church of San Pedro y San Pablo. Previous to its reopening examination of the building by competent engineers led to the conclusion that no further settling of the walls was likely to occur—a conclusion justified by the fact that no change in its condition has since taken place. In the sacristy, with other interesting pictures, is a portrait of the founder of the church, Father Zappa.

Nuestra Señora de la Merced. The Order of *Our Lady of Mercy (Nuestra* Señora de la Merced) was *ounded, in August*, 1218, by San Pedro Nolasco, sometime the tutor of the young King James of Aragon, better known as Don Jayme el Conquistador. The principal motive of the order was the rescue of Christians held captive by the Moors. Later it became a purely religious institution, and as such only (with the amusing exception noted below) was known in Mexico. Its chroniclers affirm, and such is the fact, that it was the first of the religious orders represented in Mexico, inasmuch as one of its members, Fray Bartolomé de Olmedo, was in the company of Cortés. But it also is a fact that the order was not regularly founded in Mexico until the year 1574, and its first convent was not completed until the year 1593. Both church and convent were very small. By sturdy begging the brothers presently acquired a capital of $18,000, which was invested in the purchase of a certain landed estate, the property of Guillermo Borondate, erroneously (see p. 135) believed to have been previously occupied by the arsenal in which the famous "brigantines" of the siege were housed. Here in 1601 they founded a new church and convent; and very considerably extended their lands by the purchase of adjacent property, and by taking forcible possession of a small street by which their estate was divided. In order to obtain the right to close and take possession of this street, they asked title to it from the Viceroy, Don Gaspar de Zúñiga—who very promptly refused their request. Paying no attention to this refusal, they worked so hard through a whole night that in the morning the street was closed at its two ends by stout walls; at sight of which the citizens living thereabouts, angered by this invasion of their rights, set themselves in array to tear the walls down. But the monks, not having lost their military instinct, so valiantly defended their ill-gotte property that their besiegers were repulsed. Nor was the appeal of the citizens to the Viceroy more successful. Don Gaspar paid no attention to their complaint, and the street remained from that time onward closed. Later, a magnificent church costing $150,000 was built here, the first stone of which was laid March 20, 1634, and which was dedicated August 30, 1654. Upon the suppression of the order, in 1860, the church was partially destroyed, together with the convent; new streets were laid out through the property and the market of the Merced (Mercado de Merced) was here established. Upon the destruction of this church the church of Belen de los Padres remained the oldest surviving foundation of the order.

Belen de los Padres (S. 43). In the years immediately succeeding the Conquest there lived, near by where the church of Belen de los Padres now stands, a pious Indian woman named Clara Maria, the owner of a small landed estate. In their walks in the fields the Brothers of Mercy passed often her door, and she was so well pleased with them and with their holy work that she offered to present them with land for a monastery, and to maintain the monastery, should they build one near a little chapel that she herself already had raised. Accordingly such a little monastery was built beside the chapel, and the good Clara Maria punctually fulfilled her promise during the space of eleven years: providing the maintenance of the monastery and herself daily cleansing and decorating the chapel. At the end of this time she married a good-for-nothing ("bad-head," *mala cabeza, to quote exactly* the words of the ancient chronicle) *who speedily spent* all her substance, and left both her *and the miniature* religious establishment utterly destitute. In her poverty, Clara Maria was cared for kindly by the good brothers, for whom, most opportunely, there was raised up another Indian patron, Juan Marcos, who gave them the land on which the present church stands, and who dedicated himself and his family to their service. A certain Doña Ysabel de Picazo supplemented this gift by giving her considerable fortune for the building of the new church—which was dedicated, under the name of Nuestra Señora de Belen, August 3, 1678. The present church, built by the munificence of Don Domingo del Campo y Murga, was dedicated December 14, 1735. Adjoining the church and convent was built (being opened in April, 1687) the college of San Pedro Pascual. In the church and sacristy there are several anonymous pictures of much merit.

San Diego (I. 16). Of the third company of discalced Franciscans (styled Dieguinos in Mexico) that passed westward to the Philippine Islands, nine remained in Mexico to found the order there. On the 27th of July, 1591, they began to build the church and monastery of San Diego in the plaza then called the Tianquis (market-place) de San Hipólito, the charges of the work being borne by a pious gentleman, Don Mateo Mauleon, and his wife. Work was pushed so vigorously, that in 1593 they removed from their temporary quarters in the hospice at San Cosme (which see) to their own monastery. The church was built less rapidly, being finally dedicated in September, 1621. It survived for nearly two hundred years, the present church having been built early in the present century. By the Laws *of the Reform* the monks were expelled and the monastery was changed into dwelling houses. The church being property vested in private hands, was not d turbed. Services continue to be held in it. San Diego, at the west end of the Alameda, is not a large church but it is richly decorated. Attention should be paid especially to the chapel of Los Dolores, the most harmoniously decorated of any chapel in the capital. Fifteen large pictures by Vallejo completely cover the walls, the more notable being "The Last Supper," "The Prayer in the Garden," and "The Exposition of Christ." In the four angles beneath the dome are good statues of the four Evangelists, and on each side of the main altar are allegorical pictures, dedicated, respectively, to the Virgin of Guadalupe and San José, which are deserving of attention. The main church contains a handsome tabernacle, completed through the exertions of the illustrious Fray Carnago. In the sacristy are some creditable pictures representing scenes in the life of the Virgin.

Nuestra Señora del Carmen (L. 17). The first members of the Carmelite order established in Mexico came in the fleet that accompanied the Viceroy Villa Manrique, and entered the city October 18, 1585. They were first established in some houses adjacent to the church of San Sebastian, of which they took charge—their entry into these houses and their administration of the affairs of the parish being in accordance with permission given by the Viceroy: but most vigorously, though ineffectually, opposed by the Franciscans, by whom the church had been built and to whom the houses belonged. Twenty years later the church and monastery were established in their present situation, the church of San Sebastian being turned over to the Augustinians. After several partial renewals the building at last was pulled down, early in the present century, n order to erect a new and magnificent church. But this project never got beyond the foundations for the main building, and the completion of the church now existing—a relatively small building, that was included in the plan as a chapel. In 1866 the monastery was turned into dwelling-houses, and in May of that year the treasures of the church were taken possession of by the government and its tower was destroyed. Later, it was reopened and services continue to be held in it.

Nuestra Señora de Monserrate (V. 48). About the year 1580 there lived in Mexico two devotees of the Virgin of Monserrate, who caused to be brought for them from Monserrate, in Catalonia, a replica of the famous image there preserved. It was their purpose to build for the housing of the holy image a church, and with the church also a hospital. A brotherhood was organized, and a small hospital was built on the site of the present Molino de Belen—which did good service during the pestilence (known as the *cocoliztli*) among the Indians. Later it was decided to build a monastery and church in the city, but dissensions in the brotherhood led to difficulties with the archbishop and suits in the civil courts; so that, finally, the brotherhood was dissolved and the church (built in 1590) and the monastery were turned over to the Benedictines of Monserrate— —two members of which monastery came from Spain (in the year 1602) to take possession of it and to organize the religious establishment. The order finally was established in the year 1614; but its house never had more than eight or ten members, and never passed beyond the condition of a priory, always remaining subject to the abbot of Monserrate in Spain. Notwithstanding its unfortunate beginning, this learned and use ul order prospered in Mexico, and in return confer upon the country substantial benefits. Following their custom in Europe, its members were zealous in the good work of teaching; they enriched the literature of the country with a number of important works, besides copying many valuable manuscripts, and so giving to their contents a wider currency; they introduced into Mexico many fruits and vegetables from the old world; they were noted always for their charity and good works. On the 20th of January, 1821, the order in Mexico—then consisting of two priests and two lay-brothers—was suppressed by order of the Spanish Cortes. The church remains open. Three pictures from the priory are preserved in the Academy, the most important of which is St. John in the Desert, by the celebrated Spanish artist Zurbaran.

San Juan de Dios (I. 72). The present church was built upon the site of the little chapel (built about 1582) of Nuestra Señora de los Desamparados, attached to the hospital of the same name, and was dedicated May 16, 1629. It was partially destroyed by fire March 10, 1766, and then was rebuilt as it now is seen. It has a very handsome recessed portal, and a fine façade. The effect of the side upon the street has been destroyed by the erection of a row of highly objectionable houses. (See Hospital de San Juan de Dios.)

San Lázaro (P. 71). Cortés founded a hospital for lepers that soon became extinct. To meet the need for such an institution, the Hospital of San Lázaro, with its church of the same name, was founded by the philanthropic Dr. Pedro Lopez in the year 1572. The hospital was maintained at the charges of Dr. Lopez and his descendants until the year 1721. From that date it was in charge of the Juaninos (Brothers of St. John), until the suppression of the order in 1821. It then passed into the control of the municipality, and finally was extinguished, the patients being transferred to the Municipal Hospital, August 12, 1862. The present church was erected in 1721 (when the property passed into the hands of the Juaninos) at the charges of Father Buenaventura Medina Picazo. The cost of the church was $75,175, and of the organ and interior decorations $7,867. The church was the finest belonging to the order in Mexico.

San Antonio Abad (W. 53). Upon the arrival of the first representatives of the order of San Antonio Abad in Mexico (1628) they built for themselves a church and a convent-hospital for contagious diseases in the south-eastern suburb of the city—the church being very small, and the hospital, for the period, very large. The order never exceeded ten in number, in this establishment; and was extinguished, in common with the order generally in Spain and Spanish dependencies, by the bull of Pius VI. (August 24, 1787)—on the representation of Charles III. that the houses of the order practically were deserted because of the gadding tendencies of its members. All that remains of this establishment in Mexico is the Capilla de San Antonio Abad (W. 53); but the name survives in many ways in the vicinity of the foundation: the Calzada de San Antonio Abad, the Garita de San Antonio Abad, the Puente de San Antonio Abad and the Calle de San Antonio Abad all derive their names from this source.

La Profesa (K. 36). Properly speaking, the name *of this church is* San José el Real, Oratorio de San *Felipe Neri*; but popular custom has retained its primitive *name.* It is a Jesuit foundation, of 1595, bu upon property bequeathed by Don Fernando Nuñez Obregon. The present church was dedicated, as the Casa Profesa de la Compañia de Jesus, August 28, 1720; and remained in the possession of the Jesuits until their expulsion from Mexico in 1767. (See church of the Loreto.) The church, with its dependent very considerable estate of houses and lands in its vicinity, then reverted to the government; of which the property was bought by the Felipenses (Oratorians) in 1771—their own habitation, and a magnificent church partially completed, having been destroyed by the earthquake of April 4, 1768. This division of the congregation of San Felipe Neri, an unvowed religious order, had its independent origin in Mexico. It was founded by Don Antonio Calderon Benavides in 1657, in accordance with the rule of San Felipe Neri, and eventually was incorporated with the Congregation by the Papal bull of December 24, 1697; being then instituted as the Oratorio de Mexico. The church, an elegant building of nave and aisles, is one of the finest in the city. It was designed by Pelegrin Clavé, by whom—assisted by his three most famous pupils, Petronilo Monroy, José Ramirez and Felipe Castro—its best pictures, representing the Seven Sacraments and the Adoration of the Cross, were painted. The interior is very richly decorated in white and gold; and its main altar is one of the most notable works of the architect Tolsa. The magnificent drapings of crimson velvet embroidered with gold, used on the great festivals, were presented by Father Manual Sanchez de Tagle y Bolea; a notable benefactor of the church. At the time of the purchase of the edifice by the Felipenses, its name was changed to San José el Real but the name of Profesa, having been in current use nearly seventy years, was too firmly fixed in the popular mind to be abandoned; and to this day that name is retained. The street upon which the church fronts, however, is called San José el Real—while the street upon its southern side (in reality the Third of San Francisco) often is called the Calle de Profesa. Upon this southern side of the church the municipality caused to be made, in the year 1885, a very pretty little garden. The buildings at one time belonging to the church have for the most part disappeared, and the few remaining have been materially modified. After the expulsion of the order (under the general law of suppression) the property reverted to the government, and in February, 1861, the work of demolition was begun for the opening of the fine Calle del Cinco de Mayo.

Betlemitas (K. 31). The order of Betlemitas (Bethlehemites) was founded in Guatemala, in the year 1653, by Pedro de San José Vetancurt, a "descendant of the ancient Kings of the Canary Islands," and a cousin of the chronicler. Its object was the care of the sick and the education of youth. The order was founded in the City of Mexico in 1674, and in March of the ensuing year received the lands upon which the present church building stands. Their hospital was opened, with nineteen beds, May 29, 1675. The present church building was erected at the charges of Don Manuel Gomez, the corner-stone being laid June 2, 1681, and the church dedicated September 29, 1687. In the monastery attached to the church were the free schools for which the order was famous; not less famous for the thoroughness of the teaching than for the vigorous methods by which study and discipline were enforced. Among the much be-fer uled pupils was current the dismal aphorism: "lear ing is bought with blood!"—*la letra con sangre entra!* The order was suppressed by a decree of the Spanish Cortes of 1820. The monastery for a time was occupied as a military school, later was occupied in part by the nuns of the Enseñanza Nueva (which see) and in part by the school of the Compañia Lancasteriana (which see)—the latter still being in possession. The church building has been transformed into a public library. (See Libraries, Cinco de Mayo.)

Colegio de las Niñas (K. 40). This educational establishment, of which now the church only survives, was founded in the year 1548 by Fray Pedro de Gante as a free school for poor girls of good position. It was governed and administered by the Archicofradia del Santísimo Sacramento, and being an institution well-meriting approval and aid it acquired, by gifts and bequests, a very considerable estate. All of this estate, including the handsome building in which the school was housed, passed into the hands of the government under the operation of the Laws of the Reform. The school building is now occupied by the German club. The little church remains open.

San Fernando (G. 18). The Order of San Fernando, belonging to the Franciscan apostolic college called of the Propaganda Fide, was first established in New Spain, in the city of Querétaro, in the year 1650. The order was founded in the City of Mexico about the year 1693 by the venerable Fray Antonio Margil de Jesus; and the college was established in the city by the royal order of October 15, 1733. The corner-stone of the present church was laid October 11, 1735, and the church was dedicated—with most imposing ceremonies xtending over five days—April 20, 1755. The church is one of the largest in the city, and before its recent reconstruction was decorated in a style of elegant severity. It was badly shattered by the earthquake of June 19, 1858 ; and while the necessary work of reconstruction was in progress the Juarez government possessed the city and for a season the church was closed. The repairs have been completed, but much of its original beauty is now lost. Its altars, in the churrigueresque style, have entirely disappeared, and so have many fine paintings which once adorned it. A few paintings yet remain, the most notable of which are a "Birth of Christ—" illustrating a mass of the Nativity—and "Duns Scotus before the Doctors of the Church." From all of the paintings the names of the artists have disappeared. Upon the suppression of the religious orders the church was partially dismantled, and the monastery was sold into private hands —being subsequently (September, 1862) in great part demolished in order to open the Avenida Guerrero. Adjoining this church is the burial place of San Fernando (which see).

San Camilo (V. 99). The Camilists, vowed to the care of the sick and the consolation of the dying, were established in Mexico by Father Diego Martin de Moya in the year 1755. Their monastery was extinguished by the laws of the Reform. It is now occupied by the Catholic Theological Seminary. The church remains—a small building, with an interior tastefully decorated in white and gold. Its official name now is the church of the Seminario Conciliar.

Nuestra Señora de la Concepcion (J. 19). This *(in Mexico)* Franciscan order was founded in the City of *Mexico (under* a royal order given in 1530) in the year *1541 :* in which year Fray Antonio de la Cruz, a Franci can, brought from the convent of Santa Ysabel de Salamanca three nuns by whom the convent, the first convent of nuns in New Spain, was established. The first house of the order became ruinous about the year 1644 ; and then was built—at the charges of Don Tomas Suaznaba, and of Don Simon de Haro and Doña Ysabel Barrera, his wife—the convent, and the church now existing, at a total cost of $250,000. The church, repaired in 1809, and again in 1854, is a costly, ugly building of the Greek composite order, and before the Reform was decorated throughout its interior with extraordinary magnificence. Some portion of this decoration still remains. The tower is one of the highest in the city. Over the main altar is an image of the Purísima Concepcion, the origin of which is lost in antiquity. There is a tradition to the effect that in the rear of the organ was a damp place caused by the falling, ina most mysterious manner and at long intervals, of drops of water. The source of the drops never could be found, although most diligent search was made by masons to find some flaw in the roof that would account for them. To one of the nuns of the convent it was revealed in a vision that the drops were a sort of heavenly clock, marking off the years of the convent's existence and that when the dropping ceased the convent would fall. As the convent was secularized in the Reformation, and now is utilized for a school and dwellings, this mysterious supernatural water-clock may be supposed to have ticked out its prophecy to a complete fulfilment. The convent was the most fashionable religious establishment in Mexico, its inmates being recruited from among the noblest families of the land. Its wealth was prodigious, a valuation of its property at the time of secularization showing a total of $1,660,955.

Through the convent property have been opened the streets of Progreso and Cinquenta-siete.

La Balvanera (V. 21). Upon its foundation by Concepcionistas in the year 1573 this convent and church were dedicated to Jesus de la Penitencia. Later, the dedication was changed to Nuestra Señora de Balvanera. The primitive church having fallen into decay, the existing church was built by the Licenciado José de Lombeida with property bequeathed for that purpose by the Doña Beatriz de Miranda—the source whence the building fund came being so well concealed that not until the Licenciado's death was the charity of Doña Beatriz known. The corner-stone was laid May 3, 1667, and the church was dedicated December 7, 1671. Since that date it has been materially repaired.

Santa Clara (K. 33). Francisca de San Agustin and her five daughters lived together a holy life of retirement from the world in the beaterio adjoining the chapel (now the church) of La Santísima (see p. 181): a little dwelling given them by the Ayuntamiento until such time as they should find benefactors to build them a convent. These they found in the persons of Don Alonzo Sanchez and his wife, who gave them a house at the corner of the present Calles Vergara and Santa Clara; and here, upon the 22d of December, 1579, they took up their abode—having previously, January 4, 1579, taken upon themselves the vows of the order of Santa Clara in the church of the Concepcion. The church of Santa Clara was dedicated October 22, 1661. This church, and a large part of the convent, were partially destroyed by fire April 5, 1755. The present church, practically, dates from the completion of the restoration after the fire, March 18, 1756. The convent was closed Februar

13, 1861, and subsequently was sold and transformed into dwelling houses. The church, lacking its choir, remains open. It has been modernized and is uninteresting. Even the beautiful altar, the work of the celebrated ecclesiastical artificer Pedro Ramirez, although it escaped destruction in the fire, has been removed. The convent is now a stable. At the outer corner of the church, on the streets of Vergara and Santa Clara, was a little chapel, completed and dedicated to La Purísima January 7, 1730. This building has been degraded into a shop.

Jesus Maria (O. 22). About the year 1577, two pious men, Pedro Tomas Denia and Gregorio de Pesquera, conceived the purpose of founding a convent into which the descendants of the Conquerors should be received without dower. With money of their own to the amount of nearly $5,000, and with alms given them, they purchased property at the corner of the present Puente de Mariscala and Callejon de Sta Cruz, and there built a little convent and a little church. The authorization for this establishment was given by Pope Gregory XIII. in a bull dated January 21, 1578, in which was decreed that the convent should be known as Jesus Maria, and that the nuns entering it should take the vows and be under the direction of the Concepcionistas. Therefore it was that the first nuns to enter into the new convent came from the convent of the Concepcion; and this took place February 10, 1580; and on the ensuing day both church and convent, with solemn ceremonies, were dedicated. The site of the convent proving damp and unhealthful, especially because of the inundation of that year, a new site was purchased—that where the church now is—and thither, September 13, 1582, the establishment was removed. It is said that about this time there came to dwell in the convent of the Concepcion, and thence presently removed to this convent of Jesus Maria, a nun who was the daughter of King Philip II. ; and who also was the niece of the then Archbishop of Mexico, Don Pedro Moya de Contreras, later Viceroy of the Province, and first Inquisitor General of New Spain—some of which honors, at least, fairly may be supposed to have come to this excellent prelate through his sister's connection with the King. It is certain that the coming of this nun to the convent of Jesus Maria was of great material benefit to the establishment. It was raised to the titular order of a royal convent; especial directions were given from Spain for its care and protection by the authorities of the Province; and from both the Provincial and Royal treasuries large sums of money were given it. With the money thus obtained the corner-stone of the existing church was laid March 9, 1597; and the church (lacking then its tower) was dedicated February 7, 1621. The convent also was much enlarged and improved, "so that the presence of that lady within its walls was to all a blessing." February 13, 1861, the nuns were expelled from the building, and the building itself was sold and changed into dwelling houses. The church, built in the pseudo-classic style, is massive and lumpy. In the chancel are two pictures by Jimeno, a St. Thomas and a Virgin with the Infant Christ, very agreeable in color. The altar-piece, Christ in the Temple, by Cordero, is good in drawing and composition, but its color is crude.

San Gerónimo (V. 23). This convent, founded under the *Augustinian* rule by the Concepcionistas, in the *year 1586,* was one of the most extensive establishments *of its kind in Mexico.* But its most enduring fame rests upon the fact that here Juana Inez de la Cruz, the celebrated poetess and general writer, took the veil and lived for many years; and that here, April 17, 1695, she died. The convent was suppressed under the Laws of the Reform and a portion of it is now used as a barrack. An effort has been made recently (1885) by the ladies of the City of Mexico to purchase and preserve that portion of the building in which is the cell once occupied by the "Musa Mexicana."

Santa Catalina de Sena (L. 32). By the exertions of two pious women named Felipas this Dominican order was founded in the City of Mexico July 3, 1593; when two nuns came from the convent of the order in Oaxaca and took possession of the little convent that the pious Felipas had prepared for their abode. Two years later the establishment was removed to the spot occupied by the existing convent building; and shortly thereafter the present church was built. The corner-stone of the church was laid August 15, 1615, and it was dedicated March 7, 1623. The convent was suppressed by the Laws of the Reform.

San Juan de la Penitencia (R. 34). In the quarter of the city then called Moyotla, a low-lying, swampy region where only Indians dwelt, there was, in former times, in the place where the existing church now stands, the little chapel of San Juan Bautista. This chapel was one of the four chapels founded by Fray Pedro de Gante about the year 1524 as adjuncts to the parish church of San José in San Francisco. After a time, however, it was neglected, and but for the active piety of the Indians themselves would have utterly disappeared. These, abounding in good works, not only maintained it in repair, but built beside it a little hos pice where travellers from distant parts coming to the city might be freely housed. Later, the wish arising in the hearts of these Indians that their hospice might be made a little convent of Santa Clara nuns—an order which they much loved—they petitioned the Viceroy, Don Luis de Velasco, that this might be ; and Don Luis, beholding gladly their piety, granted their prayer. So it came to pass that on the 18th day of July in the year of grace 1593, there came out from the convent of Santa Clara, being duly licensed by the Rev. Padre Fray Rodrigo de Santillan, four nuns ; and these, marching in procession, accompanied by the nobility of the city and a great multitude, went to the quarter where the little convent was and there took up their abode—being received by the pious Indians of that quarter, and many Indians gathered from afar, with glad shouts and dances and music and all manner of such signs as these barbarics use to express great joy. And when, by an earthquake, the church here built was destroyed, there was performed a miracle ; for a wooden figure of the Child Jesus that was in the church upraised its arm and stayed the fall of a great arch ! Which miracle being noised abroad, the figure thenceforth was held in great veneration ; and the fame of it caused great alms to be given quickly to the convent, so that the church in a little while was built anew. And when this second church, and the convent with it, grew ruinous with age and were pulled down, the convent and the present church were built at the charges of a pious woman, Doña Juana Villaseñor Lomelin ; the corner-stone of the church being laid *February 6, 1695*, and its dedication taking place *January 24, 1711*. But even the possession of its *miraculous image* did not save the convent of San Juan la Penitencia from the destructive force of the Laws of the Reform. When the convents throughout Mexico were suppressed this also passed away.

Nuestra Señora de la Encarnacion (L. 30). This convent, the most magnificent in the city, practically remains intact, and from it may be obtained some notion of the elegance to which convent life was carried in Mexico, in the richer establishments, before the Laws of the Reform were put in force. The foundation of Nuestra Señora de la Encarnacion—usually spoken of simply as La Encarnacion—was laid in a small way March 21, 1593, by nuns vowed to the rules of the Concepcionistas, under the patronage of Dr. Sancho Sanchez de Muñon. New buildings quickly were erected, and a patron was found, in the person of Don Alvaro de Lorenzana, who built the church from plans by the Jesuit Father Luis Benitez at a cost of $100,000. The corner-stone was laid December 18, 1639, and the church was dedicated with magnificent ceremonies (for which Don Alvaro paid, in cost of decorations, entertainment, etc, $3,113), March 7, 1648. At the end of the last century the cloister, extending in front of each of the three stories of the convent in the inner court-yard, was built by the architect Don Miguel Constanzo. This beautiful cloister remains unchanged. Here were deposited, after the suppression of the monastic orders, the very many pictures removed from the other convents and from the monasteries of the city. After the convent became government property it was used for various purposes, and is now (1886) occupied by the Law School (Escuela de Jurisprudencia), and a school for girls. The value of the property owned by this convent when it was suppressed was $1,077,191. The church is without aisles, and loses somewhat in effect by the comparative lowness of the vaulted roof. The interior has been modernized, new altars having been erected of the rather meaningless Grecian type that has been in vogue in Mexico during the past century. The main altar, of comparatively recent construction, is notable for the lavish use of gold in its decoration.

San Lorenzo (J. 24). This Augustinian establishment was founded in 1698 by four nuns from the convent of San Gerónimo and two from the convent of Jesus Maria, the patrons of the foundation being Don Juan de Chavarria Valero, and Doña Maria Zaldivar Mendoza ; the latter being also the first novice. The present church was built at the charges of Juan Fernandez Riofrio, and was dedicated July 16, 1650. The convent is now used by the Escuela de Artes y Oficios para hombres.

Santa Inez (O. 45). In the year 1600 this convent was founded by nuns from the Concepcion, under the patronage of the Marqueses de la Cadena who spent upon the building and the church connected with it enormous sums. The convent, now converted into dwelling houses, contained many pictures by the Mexican artist Ibarra. The present church was dedicated January 20, 1770. It has a fine doorway of the Ionic order, and the large doors are richly ornamented with carvings in wood. After the suppression of the convent the church was dismantled and was closed for twenty years. It was reopened June 11, 1883, under the name of the Sagrado Corazon de Jesus—but commonly is spoken of by its primitive name.

Santa Ysabel (west side Calle de Sta Ysabel). This *beautiful* convent and church have almost entirely disap*peared.* The tower of the church has been demolish but a portion of the southern wall still may be seen above the roofs of the houses on the western side of the Calle de Santa Ysabel. The convent property included the square between the Puente de San Francisco and the Callejon de Sta Ysabel, and the Calle de Sta Ysabel and the Mirador of the Alameda. After the suppression of the order all of this space, excepting the part occupied by the church, was transformed into dwelling houses—the handsome row of houses on the Mirador of the Alameda being then built—and the church was occupied as a manufactory of silk. The convent was founded under the patronage of Doña Catarina de Peralta (who herself was the first novice), February 1, 1601. It was intended by the patroness that the establishment should be of the bare-footed first order of Santa Clara; but as the situation, by its dampness, offered but little encouragement to barefooted piety, the rule adopted was that of the Franciscanas Urbanistas—an order that wears shoes. The convent was twice rebuilt, upon a scale of increasing magnificence, the latest building being completed May 27, 1852. The church now is occupied by the French Société Harmonique et Dramatique.

San José de Gracia (V. 25). In a house that stood upon the present site of the church of San José de Gracia there met in ancient times a little company of pious women, some widows and others wives, who associated themselves together in a society to which they gave the name of Santa Monica. At the wish of this company that a convent should be established in the place where their meetings were held, Fray García Guerra obtained the necessary license, and the convent was founded by two nuns from the convent of the Concepcion and two from the convent of the Encarnacion, under the patronage of Don Fer-

Villegas, in the year 1610; in which time also was the first church. About the year 1658, the church then much dilapidated, the present building was d at the charges of Don Navarro de Pastrana; the r-stone being laid March 19, 1659, and the dedicaaking place November 24, 1661. The convent, as has passed away. The church, becoming the propf the government when the Laws of the Reform into effect, was purchased from the government, the year 1870, by the Protestant organization n as The Mexican Branch of the Catholic Church of ord Jesus Christ. (See San Francisco.)

nta Teresa la Antigua (M. 26). The Carmelite of Santa Teresa first was planted in New Spain in ear 1604, being then established in Puebla. Thence rder was established in the City of Mexico in this There were in the convent of Jesus Maria two devoted to the rule of Santa Teresa, which they ed under the guidance of the Carmelite Fathers. ng of their devotion, Don Juan Luis de Rivera ofto found in the city a convent of this order in which night dwell. Dying before his pious purpose could ecuted, he left provision for it in his will; devising, e use of the to-be convent, certain moneys and the in which he had lived. Yet some years went by after Juan's death and no disposition was shown by his to make the bequest operative; and so the matter when there arrived in Mexico the new Archbishop, Juan Perez de la Serna. Now this Archbishop was sk and most punctual person, and so soon as he that the Church was defrauded of her rights by the Don Juan he went straightway to law with them the will of Don Juan was clear and explicit suit was adjudged in his favor. Therefore, July 1, 1615, the money in dispute was paid over to him, and the possession of the houses was his. But here a new difficulty confronted him in the plump refusal of the tenants of those houses to move away. However, this Archbishop was a person of expedients. Gaining entrance to the houses in the night time, he caused to be built within them an altar: and in the first light of dawn on the morning of July 4, 1615, all of the recalcitrant tenants were aroused by a most prodigious thumping and shouting and ringing of bells, and then were bidden to attend at the impromptu altar while the Archbishop celebrated the mass. In wonder and astonishment they came; and when the mass was at an end the Archbishop told them shortly that he had taken possession of those houses for a holy purpose with the authority of the Law and with the approval of the Church; and that the sooner they got out of them the better. And thereupon they went. With the same energy that had characterized his fourth of July celebration, the Archbishop set workmen to the demolition of the buildings on the morning of the 5th; and on the afternoon of the same day the foundations of the long-delayed convent were set in place; and so furiously did this vigorous churchman push matters that on March 1, 1616, the two nuns who so long had desired to be of the order of Santa Teresa—having the day before taken the vows and assumed the Carmelite habit—were installed in their convent. Their installation was accompanied by imposing ceremonies, at which the Vice-queen and some of the most noble ladies of the city assisted; and the solemnity of the occasion so impressed one of the ladies in waiting upon the Vice-queen that then and there he became the convent's first novice. This convent was dedicated, as was its church, to San José. The existing church was built at the charges of Señor Estéban Molina de Mosquera; the corner-stone being laid October 8, 1678, and the church dedicated to Nuestra Señora la Antigua (this dedication being expressly stipulated for by Don Estéban as a condition precedent to his patronage) September 10, 1684.

The convent and the church practically lost their primitive names (even before the convent was suppressed); these being merged in the name of the existing chapel of El Señor de Santa Teresa: and as there exists also a church (Santa Teresa la Nueva) dedicated to Santa Teresa, this church always is spoken of as Santa Teresa la Antigua. The beautiful chapel of El Señor de Santa Teresa, in reality a large church, was built for the suitable housing of the miraculous crucifix still remaining there. This crucifix was brought from Spain in the year 1545, and was placed in the church of the mining town of the Cardonal (in the present State of Hidalgo), where it was known as the Santo Cristo de Cardonal. In course of time the crucifix became injured and unsightly and was thrown into a fire to be burned. The flames failing to consume it, it was buried. Later, it chanced to be dug up again; and was found still uninjured. Finally, it miraculously renewed its freshness and appeared as though newly made. Hearing of these things, the Archbishop of Mexico, Don Juan Perez de la Serna, caused it to be placed in an oratory; and in 1634, his successor, Don Francisco Manzo de Zuñiga, caused a chapel to be built for it at his private charge. The crucifix was brought to the City of Mexico—though in order to secure it the emissaries of the Archbishop had to give regula battle to the people of the Cardonal, who most vigorou opposed its removal—and when the church of Nuestra Señora la Antigua was erected an especial chapel therein was provided for it. The worship of the miraculous image spread rapidly in the city, and as the chapel containing it was deemed too poor to be thus honored, a new one was built at the charges of Don Manuel Flores; the corner-stone being laid December 17, 1798, and the dedication taking place May 17, 1813. This structure, of which a considerable portion still remains, was considered one of the most beautiful church buildings ever erected in Mexico; and the greatest work of its architect, Don Antonio Velasquez, first Professor of Architecture in the Academy of San Carlos. It was badly shattered by the earthquake of April 7, 1845. The beautiful dome, part of the vaulted roof, and the chancel were destroyed—the destruction of the chancel involving also that of a curious fresco by Jimeno representing the fight between the servants of the Archbishop and the people of the Cardonal. The miraculous crucifix (thereby doing violence to the precedents in its history of two hundred years earlier) was somewhat damaged. Pending the reconstruction of the chapel, it was placed in the cathedral. The chapel was repaired under the direction of the architect Don Lorenzo Hidalga (the work going on slowly as alms for its prosecution were received) and was reopened May 9, 1858—when, with very imposing ceremonies, the miraculous crucifix was brought back from the cathedral. The existing dome is one of the most beautiful in the city (though said to be less elegant in its proportions than that which it replaced). The church is maintained in somewhat painfully good repair, and the renewal of its high and side altars in recent times has detracted rom its antique picturesqueness. These modern altars, however, are handsome after their kind; as is also the new chapel of the Soledad. On the north wall hangs a fine Coronation of the Virgin. Fortunately, the shape and proportions, with the imposing Corinthian columns, of the original chapel of El Señor are preserved.

Santa Teresa la Nueva (O. 27). A church and convent of Carmelite nuns were founded by this order under the patronage of Don Estéban Molina de Mosquera (patron also, as stated above, of the church of Santa Teresa la Antigua). The corner-stone of the church was laid September 21, 1701, and the church was dedicated January 25, 1715–16.

San Bernardo (M. 39). Don Juan Márquez de Orozco, a rich merchant of the City of Mexico, dying in 1621, left his house and goods, valued at $60,000, to found a convent under the Cistercian rule. Fourteen years having elapsed leaving this bequest still unused, no nuns of the Cistercian order having come from Spain to make it operative, three sisters of the deceased merchant, nuns in the convent of Regina Cœli, together with two other nuns in the same establishment, obtained permission to live in the vacant building where Don Juan had intended that his nunnery should be founded. Here they established themselves in the year 1636: and thus was the foundation of the convent of San Bernardo laid. There being here no church, and the building being unsuited to convent purposes, a patron was found in the person of Don José Retes Largache, at whose charges both were built. The corner-stone of the church was laid June 24, 1685; and the church was dedicated June 18, 1690. The present church building, into which some portion of the older building was incorporated, was dedicated September 29, 1777. Up the suppression of the convent the church was dismantled, and for a time was used as a storehouse. It has been reopened. Its façade may be seen, as though a framed picture, from the northern end of the Callejon de la Callejuela—the little street running southward from the Plaza Mayor. The convent in part has been destroyed in order to open the Calle de Ocampo.

Capuchinas. The first members of the order of Capuchinas in Mexico, coming from a convent of the order in Toledo, arrived in the capital October 8, 1665. These came to accept the bequest of Doña Ysabel de Barrera, widow of Don Simon de Haro, who in her will had bequeathed the house in which she had dwelt and $10,000 in money for the founding of a convent of this order. Upon their arrival they were received into the convent of the Concepcion until their own convent should be ready for their habitation; and this building being completed they were inducted into it, with solemn ceremonies, May 29, 1666. The primitive church, built with a portion of Doña Ysabel's bequest, was replaced by a larger structure that was dedicated, September 11, 1756, to San Felipe de Jesus, the Mexican proto-martyr. In February, 1861, both convent and church were demolished in order to open the Calle Lerdo—an extension southward of the Calle de la Palma. All that remains now of this foundation is its name, that still designates the street on which the church of the Capuchinas faced.

Corpus Christi (I. 35). The then Viceroy, Don Baltasar de Zuñiga, Marques de Valera, wishing to establish a Capuchin convent into which should be received only Indian girls of noble descent (*niñas caciques y nobles*) bought the property upon which the churc and convent building of Corpus Christi now stand.

a charge of $40,000 he erected the convent and church, the corner-stone being laid September 12, 1720, and the church being dedicated July 10, 1724. On the 13th of July following, the sisters of the foundation—coming from the convents of Santa Clara, San Juan de la Penitencia and Santa Ysabel—took possession of the new convent. In order to enforce his wish that the convent should receive Indian nuns only, Don Baltasar obtained from the Pope, Benedict XIII., a most peremptory bull (given June 26, 1727) commanding that only such should be received within its walls. In this convent was the custom that novices taking the veil should be dressed in the richest possible Indian costume, the ceremony being one of the most distinctive sights of the Mexican capital previous to the adoption of the Laws of the Reform. The convent has been transformed into dwelling houses. The church, a small building without aisles, remains open.

Santa Brígida (K. 28). The order of Bridgittine nuns (founded by Saint Bridget of Sweden about 1344, and introduced into Spain by Queen Ysabel, wife of Philip IV., October 8, 1734) was founded in Mexico by Spanish nuns under the patronage of Don José Francisco de Aguirre and his wife Doña Gertrudis Roldan. By these pious persons the convent and church of Santa Brígida (the sole establishment of the order in Mexico) were completed, December 21, 1744, and immediately were taken possession of by the founders—who had arrived in the city on the 13th of September, 1743, and had been housed, meanwhile, in the convent of Regina Cœli. *Upon the confiscation* of church property the church of *Santa Brígida* was bought by a rich family of the city, *and, being held* in trust for church uses, remains ope for worship. It is too modern a building to be especially interesting, and is maintained in a condition of such aggressive newness and freshness that it possesses little claim to consideration from the standpoint of the picturesque. But it is the most fashionable church in the City of Mexico.

Enseñanza Antigua (M. 29). The Compañia de Maria, an order having in charge the preparatory teaching of girls, was founded in Bordeaux by Jeanne de Lestonac about the year 1600 as a counter-stroke to the then recently established Calvinistic schools. The founders of the order in Mexico came from the convent of Bessiers, in Barcelona, arriving in the City of Mexico August 30, 1753. Pending the completion of their convent, they were housed in the convent of Regina Cœli. They purchased, June 22, 1754, for $39,000, certain houses in the Calle de Cordobanes; and these, being modified to their purposes, they took possession of in the month of October following. On the 21st of November the house was formally blessed by the Archbishop under this ample and imposing name: Nuestra Señora del Pilar de religiosas de la Enseñanza, escuela de Maria. The church belonging to the establishment was dedicated November 23, 1754. At later dates the convent building was enlarged to its present proportions. It is now occupied in part by the Palacio de Justicia (M. 91), and in part by the school for the blind. The church is open for worship. There are here some good pictures of the early Mexican school.

Enseñanza Nueva. This was a branch establishment of the Enseñanza Antigua, founded, under the patronage of the then Bishop of Durango, Don Francisco *le* Castañiza, in the year 1811. It was intended, exclusively, for the education of Indian girls. The institution, after being housed in several successive buildings, was suppressed by the Laws of the Reform. The only trace of it surviving is the name of the street where it first was established: Colegio de las Inditas—the College of the Indian girls.

College of the Sisters of Charity (J. 64). The large building in which the Sisters of Charity were housed, north of the Plaza de Villamil, was built at a cost of $150,000, by Padre Bolea Sanchez de Tagle, who desired here to found a college in which Indian girls whose beauty would expose them to temptations and dangers in the world might be educated and at the same time kept in safety. The building was not completed, and the philanthropic project never was realized. But the name of Colegio de las Bonitas (the college of the pretty girls) usually shortened into Las Bonitas, always has clung to the edifice, and so it is generally styled to-day. After being used for various purposes, the building was set apart for the Sisters of Charity. The founding of this beneficent order in Mexico was due to the patronage of Doña Maria Ana Gomez de la Cortina, who provided for the costs of bringing members of the order from Spain, and very liberally endowed the Mexican establishment. Twelve members of the order, from Madrid, arrived in the city November 15, 1844; and to these Doña Maria joined herself, taking the habit of the order and giving herself with them to good works. She died January 6, 1846, and was buried in one of the courts of the house which she had established—in which forlorn and dismantled place her handsome tomb may still be seen. By her will she bequeathed to the order the sum of $141,000, which was punctually paid by her executor within a month of her death. The church, La Caridad, still open, was built with a portion of this fund ; it is a small but elegant building, with excellent interior decorations in white and gold. It was dedicated—General Santa Ana serving as *padrino* (god-father)—May 8, 1854.

The Sisters of Charity, during their stay in Mexico, had charge of the principal hospitals of the capital, and of many hospitals also in the other cities of the Republic ; and everywhere performed most effectively their good work. So highly were their services esteemed that they were by name expressly exempted from the operation of the Laws of the Reform. However, when the Laws of the Reform became incorporated into the Federal Constitution (by the act of December 14, 1874) the order of Sisters of Charity also was suppressed. This act was most violently denounced by the Conservative party, and was not by any means generally approved by the Liberals. But in spite of the very active opposition that it encountered, it was made effective. During January and February, 1875, the Sisters left the country : thus formally bringing to an end the existence of religious orders in the Republic.

Independent Churches. In addition to the cathedral and parochial establishment, and the foundations of the several religious orders, there are a few churches in Mexico which occupy an independent position in that they are the foundations of individuals or of societies. The more important of these are the following :

Jesus Nazareno (V. 109). Under the name of Nuestra Señora de la Purísima Concepcion this church (with its hospital of the same name, see Hospital de Jesus azareno) was founded by the Conqueror Hernando rtés before the year 1524 ; as is proved by a reference

it in the municipal accounts of that year. After the
th of Cortés (by whom an ample endowment was
de for both hospital and church) his administrators
tracted (November 26, 1601) for the completion, at a
t of $43,000, of the new church, begun in 1575 and
n in course of erection. This work was not com-
ted at that time, and for nearly a century the church
ained with its walls built only to the height of the
nice, and with only a portion of it under roof. Even
roof was defective, being of clay, in which trees
w and thrust out the lower walls. In the meantime
vice continued to be held in the primitive church.
h was the condition of affairs in the year 1663 when,
ious Indian woman dying to whom it had belonged,
re came into the possession of the church and hos-
al a celebrated image of Jesus Nazareno. The imme-
te result of owning the image was a great increase of
enue from alms. At this fortunate time the chaplain
the hospital (named to that position May 22, 1662)
s Don Antonio de Calderon Benavides, by whose
rgy the rapidly accumulating wealth was used for the
pletion of the church in a manner at once substan-
l and elegant. Finally, this church, begun in 1575,
s dedicated with much solemn rejoicing in the year
5 ; then receiving officially the name of Jesus Naza-
o, by which it long had been known. Its exterior
ains practically unchanged. The interior was ma-
ially modified in 1835, when all the woodwork was
ewed. The church contains a very large tabernacle,
four pillars of which sustain an entablature that sup-
ts a statue of the Virgin of the Immaculate Concep-
. In the transepts are two altars, one dedicated to
tra Señora del Rosario and the other to Jesus Na

areno—upon which latter the famous image stands. In the church are the tombs of the philologist Fr. Juan Crisóstomo Nâjera; the historian Don Lúcas Alaman; the sculptor Don Manuel Vilar, and Colonel Manuel Calderon. The sacristy is notable for its wooden roof beautifully carved; a very elegant structure, and the last remaining of the several which once were found in the city.

In the church reverently is preserved—in a niche of the altar of Nuestra Señor de la Cadena—the image of Nuestra Señora de la Bala: Our Lady of the Ball. The legend connected with this small, very old, and greatly venerated image is this: In ancient times it was the property of a good poor man of the village of Ixtapalapan, who had made a shrine for it in his house. This poor man charged his wife with infidelity and threatened to shoot her. She threw herself before the image, imploring the Virgin's protection—and this was granted, for when her husband fired the image intercepted the ball! So miraculous an intervention satisfied the poor good man that his suspicions had been groundless, and he restored his wife to her rightful place in his heart, and together they worshipped the image reverently. The fame of what the image had done was noised abroad, and presently it was placed in the church of La Purísima; where it was greatly venerated. In response to the prayer of Dr. Pedro Lopez it was given him, later, that he might place it in his newly founded church of San Lázaro; where, performing many miracles, it remained for upward of two centuries. Finally it was placed in its *present position,* by order of Archbishop Labastida y *Dávalos, March* 2, 1884. There are many married *women of the* capital who hold this miraculous image in *very high* esteem.

In the chancel of this church, beneath a handsome marble monument, also now in Italy, formerly reposed the bones of Cortés. By his will, Cortés ordered that should he die in Spain his bones should be brought in ten years time to Mexico and deposited in the convent of the Concepcion that he purposed building at Coyoacan—but which, in point of fact, never was established. He died December 2, 1547, in the town of Castilleja de la Questa; whence his body was carried in great state and buried in the chapel of the Dukes of Medina Sidonia. At the time that he had fixed for their removal thither his bones were brought to New Spain, and at first were deposited in the church of San Francisco at Texcoco. Here they remained until 1629. On the 30th of January of that year died his grandson, Don Pedro Cortés, the last of the male line. It was then decided that Don Pedro should be buried in the church of San Francisco in the City of Mexico, and with him the bones of his grandfather. All of which, with much pomp and ceremony, was done upon the 24th of February following. On the 2d of July, 1794, the bones of the Conqueror again were moved, this time to the marble sepulchre that had been prepared for their reception in Jesus Nazareno, the church that he himself had founded. But in the troublous years of the revolt against Spain it was feared that his tomb would be violated—so great at that time was the popular hatred of the Spaniards and of all things Spanish—and that the remains of the Conqueror might be preserved in safety they were removed from the sepulchre on the night of September 15, 1823, and hidden in another part of the church. Thence they were secretly removed by Don Lúcas Alaman, the agent in Mexico of the Duke of Monteleone (heir to the estates

Cortés), and were sent to Italy—where at last, in the vaults of the Dukes of Monteleone, they were at rest.

Nuestra Señora de Los Angeles (C. 44). Concerning the founding of the church of the Santuario de Nuestra Señora de los Angeles, tradition tells that a cacique (chief) named Isayoque found floating upon the water, during the inundation of 1580, a beautiful picture, painted upon canvas, of the Virgin. Very much delighted with his good fortune, and desiring to do the Virgin honor, he built to contain the picture a little chapel of adobe on the exact spot beneath where he had found it floating upon the waters—that is to say, precisely where the sanctuary now stands. For some reason, however, the cacique decided not to keep the original picture in the chapel that he had built for it, but to have it copied very exactly by a skillful painter upon the adobe wall. This, therefore, was done; and in the year 1595 a larger and handsomer chapel, though still a very small one (precisely the size of the chancel of the existing church) was built over the adobe wall on which the picture was painted. The new chapel was dedicated under the name of the Assumption (although, in point of fact, the picture represents the Immaculate Conception); but, as there were many angels upon the picture, the chapel came in a little time to be known by the name of Our Lady of the Angels—which name remains and is recognized as that of the existing church. Not a shrine in Mexico has seen so many reverses of fortune as have attended this one. It has been *time and again* abandoned and suffered to fall into ruin; *and once (1607),* being then roofless, it passed through *he inundation* and precedent great rains by which the *ty was submerged.* But through all its exposure to sun and water and falling walls the hands and face of the picture (though painted upon sun-dried clay) remained unharmed—a preservation that came in time to be recognized as a cumulative miracle. At one time and another various pious persons repaired the chapel, and at last, in the person of Señor Larragoitis, a patron was found by whom the present church was erected. The project of this patron was to erect a very large and handsome church of nave and aisles surmounted by a dome; but upon the report by the architect that the ground was too swampy to permit of the erection of such a building, the plan of the existing church was adopted. This was completed in the year 1808. It is a quaint structure, having the appearance of being much older than it really is. The miraculous painting (at least the hands and face, which only are visible) continues in excellent condition. The other portions of the picture are hidden behind a dress made for it by a most pious tailor, José de Haro, in the year 1776; in which year he also rebuilt the chapel—then in one of its periodic conditions of ruin. As the picture, besides being thus draped, is inclosed in a glazed shrine, very little is to be learned by looking at it of the substance upon which it is painted. In the church is preserved a most dashing (but somewhat ruinous) life-size equestrian effigy of Santiago—brought hither from Santiago Tlaltelolco when that church was taken possession of by the government. There is also preserved here a stone, upon which is engraved the date 1595, that is said to have been a part of the second of the several chapels built for the housing of the picture.

La Santísima Trinidad (O. 37). About the year *1658 there* was founded, close to the site of the present *hurch, a beaterio*—a little house wherein holy wome dwelt, vowed to good works but not to the rule of any especial religious order—dedicated to La Santísima Trinidad; and here were housed (1570–79) while waiting for the building of their own convent, the founders in Mexico of the order of Santa Clara (which see). Adjacent to the *beaterio* there were granted (January 9, 1596) to Francisco de Olmos and Juan del Castillo, *alcaldes* of the tailors of the City of Mexico, two lots of land; upon which they agreed to establish a hospital for the poor, and a chapel, dedicated to the physician-saints Cosme, Damian, and Amado—which pious work was begun precisely fourteen days after the grant was made. Later, there was founded, in connection with these religious establishments, a society known as the Congregacion de los Trinitarios (Trinitarians). Upon these several foundations the present church (always spoken of as La Santísima) was reared. The second church of the foundation was dedicated September 19, 1677, and the existing church, begun in 1755, was dedicated January 17, 1783. The building is notable for its exceedingly rich façade in the churrigueresque style, and for its fine towers. The interior is not especially interesting, having been made over in relatively modern style.

Salto del Agua (T. 12). The license to collect alms for the building of the present church—upon a site once occupied by one of Fray Pedro de Gante's Indian mission chapels—was given to Sr. Dr. Don Francisco Navarijo January 7, 1729. But the alms came in slowly, and the corner-stone was not laid until March 19, 1750. In 1761 the church was made adjunct to the parish church f Santa Vera Cruz; and became itself a parish church in '72, when the existing parochial division of the city was made by Archbishop Lorenzana. Its name is derived from its proximity to the fountain at the termination of the aqueduct from Chapultepec. The parish in which this church is situated, and of which it was the head, continues to be known by the name of the Salto del Agua; the administration of the parish, however, has been removed recently to the old conventual church of Regina Cœli (which see).

VII. SCHOOLS AND COLLEGES.

In the municipality of Mexico there are 89 primary schools, directed by 153 teachers, attended by about 4,700 scholars, and supported by the Ayuntamiento at an annual charge of $127,000; also, within the municipal limits the Federal government sustains nine primary schools for children, two primary schools for, respectively, male and female adults, and one graded school for girls, the total attendance at which is 2,700; also, within the municipal limits there are 24 primary schools, attended by 4,049 pupils, sustained by the Catholic Society and other societies of the same faith; 37, attended by 1,340 pupils, sustained by the Evangelical Church, the Lancastrian Society and the Beneficial Society. All the foregoing schools are free. Of private, paid, schools within the municipal limits there are 128, attended by 2,900 pupils. Including the secondary and higher schools, and colleges, the total number of educational institutions within the municipality is 288, with a total attendance of 15,754. Detailed information in regard to the schools and school system of the city and of the country at large may be obtained, by any properly pr sented person, at the Ministry of Justice and Public Instruction. (See Government Officials, Presentation to.)

Many of the buildings now occupied by schools and colleges possess such historical or architectural interest, or contain such works of art, as make them very well deserving the attention of the traveller. Mainly from this standpoint of secondary interest, therefore, the following named institutions are treated of.

Conservatorio de Música (Ex-University, M. 104). The University of Mexico was erected by a royal order of the Emperor Charles V. of September 25, 1551, being then granted the statutes, privileges, and prerogatives of the University of Salamanca. The institution was opened (*vide* Vetancurt) January 25, 1553, in houses adapted to its needs at the corner of the Calles Arzobispado and Reloj ; thence it was removed to houses the property of the Hospital de Jesus Nazareno ; and thence, finally, to the site occupied by the present building. The establishment of the University upon this site was attended with much difficulty. The land was a portion of the estate of Cortés, and the agent of the Marques resisted the decree of the Audencia (June 1, 1584) permitting its purchase by the Rector of the University. After litigation, the right of the Rector was recognized, and the building was erected about 1590. The existing building was erected during the reign of Charles III.—that is, previous to the year 1787. The career of the institution was a stormy one ; frequently it was in collision with the government, and several times it was suppressed. Its final suppression was in the year 1865, when this building became for a time the office of the inistry of Public Works. In 1877 the Conservatory of usic was established here. The interior is notable for the beautiful cloisters surrounding the central court—now converted into a garden ; for the fine and artistically decorated concert hall ; for the handsome stairway ; and for the painting by Vallejo that is one of the three with which the stairway is adorned. Vallejo's work is a votive picture ordered in commemoration of the promise made by Clement XIV. to Charles III. to insert in the Litany of the Virgin the invocation *Mater immaculata.* The lower plane of the picture shows a large edifice, in the midst of which are seen, kneeling, the Pope, Clement XIV., King Charles III., the Archbishop Lorenzana, the Viceroy Bucareli and, standing, Duns Scotus and groups of students ; in the upper plane, relieved against brilliant masses of clouds, are seen the Virgin with the Four Doctors, Saint Paul and Saint Catharine (patron Saints of the University), together with Saints Thomas, John of Nepomuck and Luis Gonzaga (patrons of study). The composition of the work has excellent quality, and upon it and the pictures in the church of San Yldefonso the reputation of Vallejo mainly rests. The Conservatory has a library and collection of music and is doing admirable work in maintaining the musical standard of the capital.

La Mineria (School of Engineers, K. 97). The Tribunal de Mineria was founded, May 4, 1777, by Don Velazquez de Leon and Don Lúcas de Lasaga, having for its purpose the stimulation of mining enterprise, the correction of existing abuses, the formulation of an improved code of mining laws, and the foundation of a school of mines. The laws requested by the founders, together with permission to create the school, were granted in a royal order dated May 22, 1783. Pending the erection of a suitable building, the school was opened, Januar

1, 1792, in a house adjoining the Hospicio de San Nicolás. The ground upon which the existing building stands was purchased March 14, 1793, and, after a considerable delay, during which other suggestions for housing the school were under consideration, the plans for the building were presented by Don Manuel Tolsa, March 16, 1797. These, after modification, being accepted, work began on the 22d of March ensuing, and the building was completed, April 3, 1813, at a cost of $1,597,435. Scarcely was it finished, however, when the walls began to settle; and this continued until they were dangerously out of line and in many places cracked. So considerable was the injury to the structure, and so costly were the plans suggested for restoring it, that at one time the intention seriously was entertained of demolishing it. Fortunately, at this juncture, the skilful architect Don Antonio Villard presented a plan of restoration that was applied successfully (at a cost of $97,000), in the year 1830—the school being housed, while the repairs were in progress, in the present Hotel Yturbide. The curving lines of the cornices of the east side show how far the settling had gone before it could be staid. This building is considered by all Mexicans, and with justice, one of the most imposing both in size and architectural treatment of the capital. It has fine courts, galleries, and stairways, and one hall of magnificent proportions. The decoration throughout, save in the chapel, is simple and in excellent taste. The chapel is decorated richly, containing a very elegant altar of bronze, and upon its walls and flat roof frescoes by the Mexican artist Jimeno. The school possesses a serviceable library, an astronomical and meteoro- ogical observatory, fine cabinets of geology and miner- ogy, and a museum of mechanical apparatus of considerable value. It was in this building, during his visit to Mexico in 1880, that General Grant was lodged.

Escuela de Medicina (Medical College, L. 98). By a royal decree of March 16, 1768, there was ordered to be established in the Hospital Real (which see) a course of practical anatomy, under the direction of Don Andrés Mantaní y Virgili. To this, by a decree of May 20, ensuing, was added a course in operative surgery. The classes formed under these decrees began February 3, 1770; after which date degrees in medicine were granted by the Universities of Mexico and Guadalajara. A decree of November 21, 1830, extinguished this primitive medical establishment and created the Medical Faculty of the District; and this in turn was amended by the decree of October 23, 1833, that created the Institute of the Medical Sciences—virtually the existing Medical College. To the Institute quarters were assigned in the ex-monastery of the Betlemitas; and by the ordinance of January 24, 1842, it received its present name of Escuela de Medicina. From the Betlemitas the college was removed to the ex-monastery of San Hipólito in September, 1850, and finally, by purchase (at a cost of $50,000), acquired its present building (formerly occupied by the Inquisition, which see) in 1854. The college has a fine amphitheatre, a committee room in which is a notable statue, by the sculptor Soriano, of St. Luke the Physician, cabinets of chemistry and natural science, and a library.

Escuela Preparatoria (Preparatory School, M. 96). This institution, the function of which is to prepare advanced pupils from the lower schools for the several professional careers, is the lineal descendant of an ancient Jesuit foundation; and still is known popularly by its ancient name of the College of San Yldefonso. In the yea

1582 the Jesuits in Mexico were commanded by the General of their order to consolidate into one institution their several then existing seminaries. Some difficulties in the way of the execution of this order were overcome, and by license of the Viceroy (July 29, 1588) the colleges of San Gregorio, San Miguel, and San Bernardo were extinguished and the College of San Yldefonso was founded in their place; in which, January 17, 1618, the College of San Pedro y San Pablo also was merged. The present building was completed in 1749, at a cost of $400,000. During the several periods in which the Jesuits were banished from the country the College building was used for various purposes, and was revived as a school upon their several returns. Since the final expulsion of the order the college has been administered by the government; as it was also during the long period of Jesuit banishment between 1821 and 1853. The college building is of a severe style of architecture, massive in construction, and very large. Especially to be noted are its fine courts surrounded by arcades; its handsome halls; its cabinets of physics, chemistry, and natural history; its palæontological museum, and its well-selected library. Two of the most important works by the painter Vallejo are in the sacristy of its chapel, "The Feast of Pentecost" and "The Holy Family."

Other Important Schools. *Escuela de Agricultura* (School of Agriculture, on the road to Tacuba). This institution, after many ineffectual attempts at its foundation (the first of which was made in the year 1833), finally was founded in the year 1854. It is now established outside the Garita of San Cosme in the hacienda of San Jacinto. It possesses a library adapted to its needs, abinets of physics and chemistry, a garden of acclimatization, and large grounds for practical agricultural training.

Escuela de Comercio y Administration (Commercial College, K. 101), is established in the building formerly occupied by the Hospital del Tercer Orden, adjacent to that of the Mineria. It is provided with a library and collections of samples for practical study.

Escuela de Jurisprudencia (Law School, L. 30) has appropriated to it a portion of the beautiful convent of the Encarnacion. The school possesses a good library and is well attended.

Seminario Conciliar de México (Catholic Theological Seminary, V. 99), was founded in the present Calle de Seminario in the year 1691. It is now established in the ex-monastery of San Camilo.

La Sociedad Lancasteriana (Lancasterian Society). The monitorial system of Bell and Lancaster, by means of which it was considered that primary instruction could be much extended at little expense by setting the older children, as monitors, to teach the rudiments to the younger, was first practised in England in 1797. Under the patronage of the above-named society the system has been in use in Mexico for a number of years with excellent results. The first school was opened in the ex-Inquisition building in 1822. The Society supports, in addition to its day schools for children, night schools for men. The fund of maintenance is derived from contributions of members, and from a small subvention granted by the municipality.

La Beneficencia (the Benevolent Society). The schools *of this society* were founded in the year 1842, by the *philanthropist* Vidal Alcocer—a working-man whose sol *fortune* was a salary of $30 a month. So zealously d this excellent man apply himself to the realization of his philanthropic project that in a short time a stable and affluent society was founded for its support. A number of well-managed schools are maintained.

La Sociedad Católica. This organization was founded in the year 1869. It supports about twenty free schools and is prosecuting actively its educational work.

VIII. CHARITABLE INSTITUTIONS.

It is most creditable to the municipal governments of the Republic that under all circumstances the schools and hospitals necessary for the public good have been in some sort maintained, and that the charitable institutions generally have been cared for. (The Federal Government has not so good a record.) As a result of this admirable policy, very many of the ancient beneficent foundations of the City of Mexico—of the church and of pious individuals—still survive ; while new foundations have been added as occasion has required.

Hospital de Jesus Nazareno (V. 109). Under the name of Nuestra Señora de la Purísima Concepcion, this hospital, with its church of the same name (see church of Jesus Nazareno), was founded by the Conqueror Hernando Cortés, before the year 1594 ; as is proved by a reference to it in the municipal accounts of that year. For the maintenance of the hospital Cortés left an ample endowment, but this was so badly administered that the *ill-treatment* of the sick in the hospital became a by-word in the city—thus impelling the philanthropist Bernardo lvarez to establish the hospital that subsequently was own as San Hipólito. In later times, however, this reproach has been removed. The hospital has been much improved and enlarged in the course of the past three hundred years, but remains a most quaint and curious building. It is maintained by the endowment bequeathed by the Conqueror—all attempts by governments and individuals to break his will having failed. (So recently as the spring of 1885 the will once more was sustained by the Mexican courts.)

Hospital Real (extinct, T. 69). A royal order, given in Madrid May 18, 1553, decreed that there should be established in the City of Mexico a hospital for the care of poor sick Indians. For this purpose a grant of $20,000 was made from the royal rents, against which was made also a charge of $400 a year in perpetuity for the hospital's support. That the building with its church was nearly completed by November 6, 1556, may be inferred from an existing royal order of this date granting $2,000 more with which to finish it. For the purposes of the charity a large tract of land was set apart, bounded on the west and north by a wide water-channel (a part of the ancient system of canals) that now has been filled in and forms the street of Santísimo and part of the street of the Rebeldes. The annual allowance of $400 a year being insufficient for the maintenance of the hospital, successive Viceroys imposed tribute for its support upon the Indians themselves. At one time the tribute exacted was a measure of corn ; and later this was made a *medio* —six and a quarter cents. But even thus aided the Hipólitos, in whose charge the hospital was placed, had to resort to urgent begging and to many curious expedients in order to discharge properly their trust. Among their expedients was the founding of a theatre, from performances given at which the hospital derived a ve considerable part of its support. (See Teatro Principal.) This extraordinary departure created much scandal, but the Hipólitos contended that while the means might be open to criticism the end was above reproach; and so placidly continued during the ensuing half century upon their theatrical way. By a royal order of December 31, 1741, the Hipólitos (possibly because of their irregular method of raising revenue) were removed from the hospital, and its direction was assumed by the Viceroyal government. In this hospital was organized the second medical college in America, a royal order of March 16, 1768, providing for the establishment here of courses in practical anatomy and surgery; which courses began February 3, 1770.* (See Escuela de Medicina.) From lack of a sufficient income, and from inefficient management, the hospital gradually deteriorated; and finally, its usefulness having departed, it was closed February 21, 1822. All that now remains of the establishment—the hospital having been replaced by dwellings—is the little church that once belonged to it, and that now is occupied by the Presbyterian mission.

Hospital de San Hipólito (I. 114). The pious Bernardino Alvarez, a native of Andalusia, sometime a prosperous merchant in Peru and in the Province of New Spain, becoming tired of a wandering life, dedicated himself to the care of the sick. For ten years he served as a nurse in the hospital of the Concepcion (now Jesus Nazareno), and then, being pained by the ill-conduct of that charity, the desire came into his heart to found a hospital of his own. Therefore he asked for certain vacant lands adjacent to the then chapel of San Hipólito; and

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* *The Medical* Department of the University of Pennsylvania *was founded in the year* 1764; of Harvard, 1782.

These were given to him, January 28, 1567, with permission to found thereon a hospital that also should be dedicated to San Hipólito. With his own property, and with alms that were given him for this purpose, he built there a little hospital, into which he gathered the crazed and the sick and the old; and these he nursed and feasted (*regalaba*)! He even went to Vera Cruz and brought thence sick and crazed persons for his hospital, together with vagrant emigrants from Spain who had no means of support. In time various pious persons joined themselves to him in aiding to carry on this charitable work, so that it came into his heart to found a brotherhood that should have for its purpose the care of the sick. To this end he formulated in 1569 a constitution for the brotherhood, that was approved by the Archbishop of Mexico and sent by him for ratification in Rome. The project was accepted by Gregory XIII., but formal approval of it was not given until May 1, 1585, by Sixtus V. It was approved by the Council of the Indies January 11, 1589. A defect in this first organization, which became apparent very soon after the death of the zealous founder, was that the brothers were in no wise bound to their charitable work; which looseness produced not a little inconvenience to the sick, who frequently found themselves deserted by their nurses and left to shift for themselves. To remedy this defect, the bull of Clement VIII., of October 8, 1604, ordered that the Brothers of Charity should take the vows of hospitality and obedience, and should be subject to the senior brother of the order: after which the sick people in the hospital found things much more comfortable. The brotherhood became a regular monastic order (notable as a purely Mexican foundation) by the operation of the bull of Innocent XII. of May 20, 1700. Th bull increased the vows to be taken to four—chastity, poverty, hospitality, and obedience; gave to the order the rule of the Augustinians, with the privileges of the mendicant orders, and gave also certain very desirable religious privileges. From this time onward the Brothers of Charity in Mexico were known as Hipólitos. Shortly after the formal establishment of the order it was decided to use the primitive hospital foundation exclusively for the care of insane males; and for this purpose exclusively it has ever since been used. The existing building was erected in the year 1773, during the beneficent rule of the Viceroy Bucareli. By a decree of the Spanish Cortes of October 1, 1820, the order of Hipólitos was suppressed and its property sequestrated. The ex-members of the order having this hospital in charge, however, remained to care for it; the last survivor dying in 1843. The liquidation of the property created a fund of upward of $187,000 that passed into the control of the municipality, and the income of which was administered honorably in the maintenance of the hospital By a decree of February 10, 1842, Santa Ana covered this fund into the Federal Treasury—and that immediately was the end of it. The municipality thereupon assumed and has since continued the charge of maintenance. In 1848 the interior of the hospital was remodelled and much improved.

The large monastery of San Hipólito was converted into barracks upon the suppression of the order; was used as a military hospital during a stray revolution; as a municipal hospital in 1847–48; as quarters for the Medical College in 1850–53, and since that date for less important uses. (See Church of San Hipólito.)

Hospital Morelos (San Juan de Dios, I. 72). In he place where the Hospital Morelos (still commonly known by its ancient name of Hospital de San Juan de Dios) now stands, there was, in the year 1582, a little hospital for the care of the mixed races, mulattoes and mestizos. This charity, known as the Hospital de la Epifanía, was founded by the philanthropist Dr. Pedro Lopez, founder also of the Hospital de San Lázaro, one of the first professors of medicine who came to Mexico from Spain. In addition to the hospital there was established here by Dr. Lopez a foundling asylum, under the protection of Nuestra Señora de los Desamparados (Our Lady of the Forsaken); and by this name both asylum and hospital were known during the ensuing twenty years. In the year 1604 there arrived in Mexico five brothers of the order of San Juan de Dios—the eminent order of hospitallers whose knowledge and practice of sanitary science as applied to hospital treatment was very nearly abreast of the highest authorities of our own day. (It was by this order that the, for the times, enormous advance was made of providing a bed for the sole occupancy of each sick person.) These brothers brought with them a royal order commanding the Viceroy to give into their charge the Hospital del Espíritu Santu; but as this hospital was in charge of the Hipólitos the Viceroy accommodated the royal order to the existing situation by placing them in charge (February 25, 1604) of the Hospital de los Desamparados—which thereafter was known by the name of their order and became once more a hospital only. Their arrival was opportune for the good maintenance of the charity, as the excellent Dr. Lopez had died in the year 1596. Under their admirable management the hospital was materially improved and the church, some years later, rebuilt in its present handsome form (see Church of San Juan de Dios); and during t two hundred and sixteen years that the hospital was in their charge they administered its affairs in the most exemplary manner. In accordance with the tendency of the Spanish government to suppress worthy and useful religious orders while permitting unworthy and useless orders to survive, the order of Juaninos was suppressed by a decree of the Cortes of October 1, 1820. Shortly after this decree was executed in Mexico the hospital was closed. By the exertions of private individuals, however—notably by the exertions of Sr. Don Gaspar Cevallos—the hospital was reopened March 8, 1845. It is now known officially as the Hospital Morelos, but commonly is called by its ancient name.

Hospital del Divino Salvador (K. 115). In the latter part of the seventeenth century there was in the city of Mexico a pious carpenter named José Sáyago, whose heart was troubled because there were found wandering in the streets of the city many crazed women of whom no one took thought or care. Therefore, aided by his pious wife, he gathered together into his own small house such of these as he could give place to ; and at his own charge cared for them. In course of time the fame of this most excellent charity came to the ears of the Archbishop, and he, Don Francisco de Aguiar y Seijas, enlarged and strengthened it by giving to Sáyago, rent free, a larger house, and by contributing from his purse to the support of the crazed. In the year 1698, the Archbishop dying, and José Sáyago being dead also, the Jesuit congregation of the Divine Saviour assumed the charge of the hospital. By them the present site was purchased, in the Calle de la Canoa, and here a new and rge hospital was opened in the year 1700. Upon the ppression of the Jesuits, in 1767, the control of the hospital passed to the government; when the building was greatly improved and enlarged, at a cost of $50,000. At this time, also, an improved system of treatment was introduced, under which many of the crazed women were restored to reason. Through all the changes of government in Mexico this excellent charity has been continued. In the year 1861 its usefulness was impaired temporarily by the diversion of its revenues by the government of Juarez. In 1863 its revenues were restored.

Hospital de San Andrés (K. 110). The existing hospital was established (in a building previously occupied by the Jesuits as a novitiate and known as the Collegio de San Andrés, because of the patronage in 1676, of Captain Don Andrés de Tapia Carbajal) as a pest-house during a plague of small-pox in the year 1779. Its founder was the Archbishop Núñez de Haro y Peralta; and by certain concessions made by this ecclesiastic to the Ayuntamiento, when the plague was ended the foundation remained in his charge and was continued as a general hospital. By the Laws of the Reform the property passed to the government, and with it the very large outside estate that the hospital had acquired. Since this time it has been continued at the charges of the municipality. It includes a department for the free treatment of diseases of the eye.

Hospital Municipal Juarez (San Pablo, X. 112). In August, 1575, the Augustinians having taken possession of the site now occupied by this building, built here the College of San Pablo (see Church of San Pablo); and in 1581 built a chapel within their college upon the site previously occupied by the parish chapel. Although this was an important institution for more than two cen turies it fell gradually into decay; so that in the ea part of the present century a portion of its vacant buildings was bought or leased by the government and was used as barracks. About the year 1847 urgent need for a municipal hospital arose—through default of payment by the Ayuntamiento of a debt of $80,000 due for the care of the city's sick to the Hospital de San Andrés, and the consequent refusal of the custodians of that hospital to receive any more patients for whose charges the city was responsible. To meet this need, therefore, the barracks in San Pablo were fitted up provisionally for hospital purposes. The first patients received here were the wounded from the battle of Padierna—the encounter with the American forces near San Angel of August 19, 1847. During the war the hospital was used by the military authorities; but after the evacuation of the city by the Americans the project of organizing here a municipal hospital was completed. The establishment of this institution was due mainly to the exertions of Dr. José Urbano Fonseca. Later, additional portions of the ancient college property were purchased from the Augustinians; and upon the sequestration of the property, in 1861, the whole of it was converted to hospital purposes. The Municipal Hospital of San Hipólito (used as such from some time in 1847) was merged in it October 7, 1850; and August 12, 1862, the hospital of San Lázaro was merged in it. The official name of this institution now is the Hospital Municipal Juarez, but it is better known by its ancient name of San Pablo.

Casa de Maternidad (I. 108). By an Imperial decree of April 10, 1865, there was erected a Council of Public Charities (Consejo General de Beneficencia) composed of ten persons, under the presidency of the Empress Carlotta. By order of this council, and at the immediate and urgent suggestion of the Empress, the Casa de Maternidad (Lying-in Hospital) was established. It was founded by a decree of June 7, 1865, and so actively was the work pushed that on June 7, 1866, it was formally opened. The hospital was built and furnished at a cost of $14,000, its appointments being in every way in conformity with the best French models. So great was the interest taken in this institution by the unfortunate Empress that after her return to Europe she sent for use in it a very perfect set of surgical instruments; and, later, $6,000 in money for its support.

Hospital Concepcion Beistigui (T. 20). This admirable institution, founded under the provisions of the will of the Señorita Concepcion Beistigui, was opened March 21, 1886, in the entirely remodelled convent of the Regina Cœli. It is the best arranged and best appointed hospital in the city.

Other Hospitals. There are several other hospitals in the city: the military hospital of San Lúcas, and the excellent private hospitals, respectively, of the American (opened in 1886), French, and Spanish Benevolent Societies. Contributions to the American hospital fund may be left with the Rev. John W. Butler, Calle de Gante, No. 5.

La Cuna (Foundling Asylum, O. 107). La Casa de Sr. San José de Niños expositos (known as *la cuna*—literally, the cradle) owes its origin to the learned and excellent Archbishop Lorenzana. It was founded January 11, 1766, upon its present site, Puente de la Merced, No. 3, the building being purchased by the Archbishop and the charity sustained from his private purse until his return to Spain in the year 1771; while from Spain he sent for its support very considerable sums. The same interest was manifested in the charity by the succeedin

Archbishop, Don Núñez Haro y Peralta, who supplied it with funds, and who, the better to secure its perpetual support, founded for its custody and administration the Congregacion de la Caridad. The constitution that he then prepared for its direction was approved by a royal order of July 19, 1774; and the same order declared the Archbishops of Mexico to be its rectors in perpetuity. By a decree of July 30, 1794, the children reared in the charity were declared legitimate for all civil purposes, and capable of enjoying all employments and honors open to good citizens of known birth. It was further provided that the children should receive as a patronymic the name of Lorenzana, at once to provide them with an honorable name and to perpetuate the fame of the excellent charity of the founder. So popular did this charity become that its endowment fund in the course of a few years amounted to upward of $200,000. Nearly all of this endowment was dissipated by the waste incident to revolutionary times, and the charity now is maintained at the charges of the municipality. It has accommodations for more than 200 foundlings. Besides caring for their material needs, the children are taught reading, writing, arithmetic, grammar, drawing, sacred history, Christian doctrine, polite behavior; besides which the girls receive instruction in sewing, embroidery, and music.

Hospicio de Pobres (Asylum for the Poor, I. 106). This very large and important charity, situated upon the Avenida Juarez nearly opposite the western end of the Alameda, owes its origin to the Precentor Dr. Fernando *Ortiz Cortés.* This worthy gentleman, sorrowing for the condition of the many poor in the city's streets, obtained a license—approved by a royal order of July 9, 1765—that permitted him to gather them together and care for them. The asylum was opened March 19, 1774; and so rapidly did the demands upon it increase that in 1783 an annual grant of $1,000 monthly for its support was made from the receipts of the government lottery. The building was much enlarged by Don Francisco Zúñiga. Later the entire charge of the asylum was assumed by the municipality. The charity is divided into departments in which, respectively, old men, old women, girls, and boys are cared for. It has at present about 800 inmates.

Monte de Piedad (M. 95). The National pawn-shop of the Monte de Piedad was founded by Pedro Romero de Terreros, Conde de Regla, owner of the famous mines of Real del Monte, for the charitable purpose of enabling the poor of the capital to obtain loans on pledges for almost nominal rates of interest. Its effect, to the material gain of the poorer classes, was to break up the usurious rates of interest previously charged by private pawn-brokers. For the purposes of the charity he endowed the establishment with a fund of $300,000. His project was approved in a royal order of June 2, 1774, published in Mexico February 11, 1775; and on the 25th of February ensuing the Monte de Piedad was opened to the public in the ex-college of San Pedro y San Pablo. Thence it was removed to the Calle de San Juan de Letran; whence it was removed finally to its present handsome building—erected for its accommodation on the site previously occupied by the palace of Cortés—in the Calle del Empedradillo, just west of the Cathedral. Upon its foundation no fixed charges, or, indeed, charges of any sort, were made for its loans. Payment for the obligation conferred was left to the discretion of the borrower, who simply was invited, whe repaying his loan and receiving again his pledge, to ma a gift for the maintenance of the charity. This benevolent laxity led to so much abuse that it became necessary to fix a regular rate of interest for loans; but the rate was fixed at the lowest figure that would yield sufficient revenue to meet necessary expenses. These exceedingly low charges always have been maintained; the charitable purpose of the founder never having been lost sight of by the administrators of the fund. When, by bad management, in the year 1814, the capital was seriously impaired, being reduced to but little more than $100,000, the deficiency was made good and the original endowment regained. Subsequently to this, good management and careful investments raised the capital to upward of half a million. The average annual loans on pledges are in the neighborhood of $1,000,000, distributed among from 40,000 to 50,000 borrowers. During the administration of President Gonzales, in 1884, the capital of the Monte de Piedad again was most seriously impaired, and its charitable usefulness correspondingly crippled. From this blow it has not yet recovered, though on narrower lines the beneficent purpose of its founder still is fulfilled.

Sales of unredeemed pledges are made at the Monte de Piedad and tourists will find this a very desirable place in which to look for bargains in bric-a-brac. As the articles are put on sale they are marked with a certain price that cannot be lessened until a month has passed. During the second month a lower price is affixed; and this monthly lessening continues until they are sold, or the sum that has been advanced upon them is reached. By keeping track of these marking down periods the searcher for bric-a-brac very often can secure great prizes for comparatively small sums.

Colegio de la Paz (Vizcainas, T. 100). Tradition tells that one evening in the year 1732, three rich merchants of Mexico, Don Ambrosio Meave, Don Francisco Echeveste, and Don José Aldaco, all by birth Biscayans, were walking together in the waste place where now stands the magnificent building of the Colegio de la Paz. As they thus walked they met a party of unkempt, ill-clad little girls, whose evil language no less than their forsaken appearance pained deeply the hearts of these honest gentlemen. They asked the children if there was no school in that quarter of the town ; and the children answered that there was none. As they walked homeward, communing together upon the pitiful sight that they had seen, they resolved conjointly to build and endow a school into which girls thus uncared for might be received and carefully taught such useful knowledge and such moral truths as would fit them to lead honorable and useful lives. This project they at once put into execution. The very spot upon which their charitable purpose was conceived they bought, paying for it the sum of $33,618, and the first stone of the building now standing there was laid July 31, 1734—which was then dedicated to San Ignacio Loyola, whence it derived its primitive name of Colegio de San Ignacio. By the year 1767, the founders had expended upon the institution, in its erection, furnishing, and maintenance, the sum of $583,118, and since that date enlargements and repairs have brought the total cost to very nearly $2,000,000. The foundation, and the constitutional scheme provided for its conduct, were approved by Charles III. in a royal *order of September* 1, 1753, the charge of administration *being confided to* the Brotherhood of Our Lady of Aranzazú—*also* a Biscayan foundation. From its contr by this Biscayan fraternity, and influenced by the Biscayan extraction of its founders, the college came presently to be known as the Vizcainas—by which name it continues popularly to be styled. Upon the extinction of the Brotherhood the college was taken charge of by a board of direction empowered to fill vacancies in its number subject to the approval of the government. The institution has a considerable endowment, and receives also an annual subvention from the government for its support. The school, divided into primary and secondary departments, is admirably managed, the course of teaching including, in addition to the ordinary branches of education, sewing and embroidery—for which latter the establishment is famous. (Persons properly presented may purchase specimens of this very beautiful work.) There are at present about 300 pupils in the institution. On the execution of the Laws of the Reform the pupils of the Colegio de Niñas and the pupils of the Colegio de San Miguel de Belen were brought hither. The college building is one of the most extensive, substantial, and magnificent edifices of the capital. Within it is a handsome chapel dedicated to San Ignacio.

Other Charities. 1. Escuela correccional (Correctional School) de Artes y Oficios was founded in the ex-college of San Gregorio by the governor of the Federal District, Don Ramon Fernandez, in the year 1881.—2. Tecpan de Santiago, industrial school for orphans, founded, in the ancient building of the Tecpan de Santiago, by Don Manuel Eduardo de Gorostiza, in 1841. *There are* 1,300 scholars in the school.—3. Escuela de *Artes y Oficios* para mugeres (industrial school for *women) founded* by the Minister de Gobernacion, under *the auspices of* President Juarez, in 1871.—4. Escuela de Artes y Oficios para hombres (industrial school for men), founded in the ex-convent of San Lorenzo by Don Francisco Tagle.—5. Escuela de sordo-mudos (school for deaf mutes), founded by Don Ignacio Trigueros and Don Urbano Fonseca in 1867.—6. Escuela de ciegos (school for the blind), founded in a portion of the ex-convent of the Enseñanza by Don Ignacio Trigueros in 1871.—7. Asilo de mendigos (asylum for beggars) founded, in a building erected for this purpose, by Don Francisco Diaz de Leon in 1879.

IX. PUBLIC ENTERTAINMENT.

Teatro Principal (K. 121). Toward the end of the seventeenth century the Brothers of San Hipólito, in order to obtain funds wherewith to sustain the Hospital Real (which see) founded, in connection with that charitable institution, a small theatre. In this little wooden structure plays were given by the players whom the Brothers hired, to the very serious annoyance —as contemporary writers declare—of the unlucky patients ; for the performances made a prodigious noise ! And much scandal was created in the city by the spectacle of theatrical performances presided over by, and given for the benefit of, a religious order. On the night of January 19, 1722, the play of " The Ruin and Burning of Jerusalem " was given, with " Here was Troy " underlined for the ensuing evening. But a part of the embers of Jerusalem remained after the performance was ended ; and early on the morning of January 20, the theatre was burned down. Among the common people the fire was looked upon as a sign of heavenl reprobation of the unholy means of making money that the Brothers had adopted. In this fire a part of the hospital also was destroyed. Undeterred by their severe lesson, the Brothers rebuilt their theatre immediately; and in the year 1725 they built once more, though still of wood, in a more desirable location—upon the street then called the Calle de la Acéquia, but now known as the Coliseo Viejo. The entrance to this theatre still may be seen near the centre of the Portales. Finally, December, 1752, the present building was begun, being completed December 25, 1753—and being that day opened with the comedy "Better it Is than it Was." The theatre belonged to the Hospital Real until that institution was extinguished. It then passed to the college of San Gregorio by the decree of October 11, 1824; and in 1846 passed into private hands. Very little of the original structure remains visible. The interior has been completely transformed, and the existing façade is a recent construction of the architect Ignacio Hidalga. It is very rarely that leading attractions are found here.

Teatro Nacional (K. 119). This is the principal and most fashionable theatre of the city. It was built after plans by the architect Don Lorenzo Hidalga by Don Francisco Arbeu, and was opened in the year 1844. It has a seating capacity of 3,000, a large foyer, and a handsome portico. At this theatre at least one good Italian or French opera company fills an engagement of several weeks in the course of each winter, and other performances of merit are given here. It also is the scene of public functions—as the commencement exercises of the Military School of Chapultepec—of popular concerts, and so forth.

Other theatres. The Arbeu (T. 123), in the Calle de San Felipe Neri, was opened in 1875. A company of Mexican players usually gives good comedy or entertaining tragedy.—The Hidalgo (V. 122), in the Calle de Corchero, is on the same footing as the Arbeu. Neither of these theatres is fashionable, but both are wholly respectable.—There are several small theatres, roughly built of wood, in which performances are given on Sunday and feast-day afternoons to popular audiences. A great deal of human nature can be seen at these performances; but the audiences are not of a desirable sort to mingle with.

Salon de Conciertos, the concert hall of the Conservatorio de Musica (M. 104). Concerts of a high order of excellence are given here by the Sociedad Filarmónica. This little theatre is the handsomest in the city.

Circus. A fairly good circus company gives performances every evening, and on Sunday and feast-day afternoons in the Plazuela de Santo Domingo.

Bull-fighting. The law forbidding bull-fighting within the limits of the Federal District has been repealed. Large bull-rings have been built near the northern end of the Paseo and in San Cosme. Fights are given every Sunday, and on all great feast days.

X. PUBLIC WORKS.

Plaza Mayor de la Constitucion, the Main Plaza, in the centre of the city. In the primitive city of Tenochtitlan a considerable portion of the present Plaza was included in the grounds belonging to the great temple. When the present city was laid out, in 1522, after the temple had been destroyed, an open space was left here. In course of time, however, various small buildings were erected on this space, and the portion of it remaining free of buildings was occupied as a market. The present Plaza, therefore, dates from a royal order of January 18, 1611, that caused the market to be removed. A large number of small wooden buildings still remained in the southern half of the Plaza, but these, fortunately, were burned down. The fire, which took place November 16, 1658, began in a barber shop belonging to a Chinaman (at this time Mexico's trade with China had risen to great proportions) and was fought in an eminently characteristic manner. The fire brigade consisted of the prominent clergy of the city, headed by the Archbishop, and the fire-quenching apparatus was a formidable array of holy relics held up in sight of the flames. The method was not a success: all the buildings were burned. This portion of the Plaza being cleared, a still further clearance was made in the ensuing January, when all the fruit-sellers and bakers were ordered to betake themselves to the site of the present market of the Volador; and in October a general clearance of the remaining buildings was effected, and drainage trenches were cut leading to the acéquia that then an along the southern side. The reform was only temporary, however, for presently the little shops all were back again. No less than 280 of them were erected—the rents derived from them by the city being more attractive than their objectionable presence was repulsive—and the aggregation of little buildings was known as the *cajoncitos* (shoplets) de San José. These were all destroyed in the great riot of June 8, 1692. In the year 1692, following a bad season, there was a famine in the land, disposing the common people to mutiny. The actual beginning of the riot was the killing of an Indian woman by a vender of corn, a mulatto, as the result of an altercation that had arisen between them in regard to the price—for corn was more precious than silver in that bad time and the price was very high. The husband of the slain woman carried her body to his home in the Indian quarter of Santiago Tlaltelolco ; and there, showing her thus dead to his hungry and moody neighbors, and calling for vengeance, he found no difficulty in sowing the seeds of riot in the fertile field of their discontent. Presently, at the head of a mob of two hundred, he returned to the city ; and he and his company sought to see the Archbishop and the Viceroy that they might have justice and food. But as these dignitaries of the Church and State refused to hold converse with them, the Indians presently assaulted the Archbishop's and the Viceroy's palaces with sticks and stones. With each moment came more Indians, swelling the crowd in the Plaza ; and as they grew bolder with added numbers they built fires at the doors of the palaces, and before the door also of the house of the Ayuntamiento, and *these fires they fed* with the wood whereof the little *shops in the Plaza* were built : and the end of it all was *that the* palaces and some other buildings were injure and all the little shops, were destroyed. On this occasion the clergy made no effort to put out the fire, but to them the ending of the riot was due: for the canons of the Cathedral brought thence the Host, and at sight of this the tumult was stilled. The loss occasioned by the riot was upward of $3,000,000. In the fire were lost a portion of the archives of the city; and all would have been lost but for the bravery of their guardian, Don Carlos de Sigüenza y Góngora, who at the peril of his life brought the more precious of the records from among the flames.

After this sweeping of the Plaza the Ayuntamiento erected upon its southern side a handsome stone building for the accommodation of merchants of the better class, that was completed April 19, 1703, and that was known by the Mexican name of the Parian (bazar)—and in a little while the venders of fruit and other small merchants asserted themselves as before. An existing print, of about the beginning of the eighteenth century, shows the Plaza thus encumbered; and adorned—directly in front of the Vice-royal palace—with the gallows and the frame for the display of the heads of criminals, with a forlorn statue of Fernando VI., and with the cemetery of the cathedral extending far beyond the limits of the present atrium; while along the Plaza's eastern and southern sides were open drains foul beyond words. Such was its condition when the Conde de Revillagigedo became Viceroy in 1789. This very positive and energetic gentleman reformed a great many things in Mexico, and the Plaza Mayor was one of them. He caused the open ditches to be made into culverts; the walls surrounding the cemetery of the cathedral to be torn down, and a smaller space inclosed by stone posts and chains (some of which still remain); the gallows and array of criminal's heads to be removed, and the whole Plaza cleansed and set in order. Still further improvements were made by inclosing a large circular space with a stone wall and iron gates preparatory to the erection here (November 9, 1803) of the equestrian statue of Charles V. (which see); subsequently removed (1824) for safe-keeping to the *patio* of the University.

During all this time, a period of more than a century and a quarter, the Parian remained the seat of Mexico's richest trade. Within it the merchant princes of the city had great stores of all manner of gold and jewels and rich stuffs from the East. It disappeared in December, 1828, in the midst of a revolutionary outbreak. For several days, following December 3, the robbing continued, no effort being made to check it by the revolutionary leaders temporarily in possession of the city. The stolen merchandise even was sold publicly, at very low prices, in the plazuela of Santo Domingo. In the history of Mexico there is no more disgraceful page than this which records the sacking of the Parian. When order was restored the merchants had no desire to return to the unlucky building; and from that time dates the establishment of the principal shops of the city in the streets of San Francisco and Plateros. In the year 1843 the Parian was torn down and its site became a part of the Plaza. The existing Garden of the Zócalo derives its name from the foundation (*zócalo*) that was laid there forty years or so ago, for a monument to Mexican Independence; but the monument never got further than its foundation,* and the *zócalo* is now used as a music stand.

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* There is a precise parallel to this in the base of the Washington Monument laid more than fifty years ago in Washington Square, Philadelphia.

The Garden of the Zócalo is pretty in itself, but as it ruins the view of the cathedral its removal is to be hoped for. It was made in 1866, during the French occupation, and is an artistic mistake. The gardens on the western and southern sides of the cathedral, also are to be regretted, since they have lessened the size of the atrium and injured the general effect. The western and southern gardens have been made, and the flower-market erected, since the year 1880. The fight against the little shops and other disfiguring features still continues—the city fathers being tempted, as in the past, by the considerable rents to be obtained from thus leasing the public lands. Only a short time ago, in the spring of 1885, the pressure of public opinion compelled the removal of a circus tent and a disreputable shanty-theatre from the Plaza del Seminario (where the book market now is), these structures having for several years interrupted the beautiful view of the Sagrario that now can be had from the northern end of the Palace. Usually a band plays in the garden of the Zócalo in the evening; the whole Plaza is lighted brilliantly, and all classes take here their evening stroll. The general effect is eminently operatic.

Plaza del Seminario, an extension northward of the Plaza Mayor. It derives its name from the extinct Seminario Conciliar, formerly housed in a large building (part of which still exists) at its northern end. In this plaza is a curious and very interesting monument to Enrico Martinez, the famous engineer by whom the drainage of the valley was effected by the cut of Nochistongo. On a base, surrounded by an iron railing having bronze lamps at its angles, is raised a square pedestal of marble supporting a female figure in bronze, emblematic of the City of Mexico, modelled by the sculptor Noreña. Inlaid in the marble pedestal are bronze standards of the vara, métre, and yard ; the bench-mark (identical with that on the northwestern corner of the Palace) from which all elevations are computed ; a record of the level of the water in Lake Texcoco at various epochs ; the magnetic declination, together with other interesting engineering data.

La Alameda (so-called because it was first planted with *álamos*, or poplars. The name is now applied very generally throughout Mexico to any large pleasure-ground or park). In a council held January 11, 1592, the then Viceroy, Don Luis de Velasco, requested the Ayuntamiento to set apart a portion of the city funds for making a *paseo* for the ennoblement of Mexico and the recreation of its citizens. The Ayuntamiento, approving this request, set apart the place known as the Tianquis (market) de San Hipólito, a very ancient Indian market, for a pleasure-ground ; the tract embracing only that portion of the present Alameda that lies east of a line drawn from the church of Corpus Christi to the church of San Juan de Dios. And this place was planted with poplar trees ; was made beautiful with fountains and flowers, and was inclosed with a wall pierced by gateways. In the open space westward was the Plaza del Quemadero, so-called because there was erected the stone platform whereon were burned the criminals condemned by the Inquisition (see p. 26). During the reign (1766–71) of the Viceroy the Marques de Croix, the *quemadero* was removed (though the unholiness of the act raised such a storm about the Viceroy's ears that the *quemadero* seemed in a fair way to remain and the Viceroy to be burned upon it for heresy !) thus giving to the Alameda its present shape and size : a paralle gram 1,483 feet long, by 712 wide. It was still further improved by the Viceroy Revillagigedo who, in the year 1791, encircled it with a high wooden fence through which access was had by means of wooden gates. In 1822 the stone wall and iron gates which had inclosed the statue of Charles IV. in the Plaza Mayor were removed, and were erected around it; a wide, shallow fosse being made outside of this inclosure. Within the past few years the Alameda has been given its present beautiful appearance. The fosse has been filled in, the gates and wall removed (the last of the wall being taken away in 1885), the numerous fountains placed in perfect order, quantities of roses and flowering shrubs planted, a handsome music stand built, and various other substantial improvements in excellent taste effected. In the course of this reformation one change in shockingly bad taste has been made: all of the picturesque gray stone benches have been painted in offensively brilliant colors! The Alameda is the favorite morning walk for ladies and children. It is much frequented, also, by the students of the capital, who come to this quiet place to study.

Paseo de la Viga, in the southeastern suburb, on the banks of the Viga canal. This ancient *paseo* is almost deserted save during Lent, when an old custom prescribes that fashion shall air itself here—a custom that with each passing year is less and less observed. It is a forlorn *paseo* now, having been sadly neglected of late years. About midway in its length is a melancholy bust (erected August 13, 1869) of Guatimotzin—the last of the Aztec kings. But for all its forlornness, it is by far the most entertaining drive in the vicinity of the city, the very picturesque adjunct of the Viga canal (which see) giving a characteristic quality to it not to be found elsewhere. During Lent, and especially early in the morning of Thursday in Easter week (when the banks of the canal and the boats plying upon it are buried in flowers), a more delightful drive than that along the Paseo de la Viga is not to be found.

Paseo de Bucareli, or Paseo Nuevo, in the south-western suburb, was opened November 4, 1778, during the Vice-royalty of Don Antonio Maria de Bucareli—whence its name. The paseo has the same starting-point as that of the Reforma, the circular plazuela in which stands the statue of Charles IV., and extends almost due south from the city to the Garita de Belen, a distance of about half a mile. In the *glorieta* (the large circular space surrounded by stone benches) near its centre is a once handsome fountain surmounted by a statue of Victory, the whole (completed September 16, 1829) having been erected in honor of Guerrero. This *paseo* practically is abandoned.

Paseo de la Reforma, in the southwestern suburb, the fashionable drive, and one of the most beautiful drives possessed by any city either in Europe or America. The *paseo*, begun during the French occupation, is of ample width, two miles long, and leads in a straight line from the plazuela in which stands the equestrian statue of Charles IV. to the gates of Chapultepec—the castle standing out very effectively upon its craggy height at the end of the long perspective formed by the double row of trees on each side of the avenue. Beneath the trees are broad footways, along which carved stone benches are disposed at short intervals. In the course of the two miles there are six glorietas, each 400 feet in diameter, surrounded by stone benches. Two these already are adorned with imposing monuments, Columbus and Guatimotzin (see Monuments); in a third a monument to Juarez soon will be erected, and the others similarly will be devoted to the memory of men illustrious in Mexican history. The statue of Charles IV., at the beginning of this line of works of art (although foreign to the historic unities of the scheme as a whole) adds materially to the very impressive general effect. The *paseo* is the daily early morning and late afternoon ride and drive of fashionable Mexico. In the morning the *pasear*—usually extended through the grove of Chapultepec—is taken at a brisk pace and for its own sake; in the afternoon it is a slow, formal performance over less than half the length of the *paseo*, and is taken for the sake of seeing and being seen.

Calzadas (causeways). Three narrow causeways, north, south, and west, connected the ancient city of Tenochtitlan with the mainland. Eastward of the city were the far-extending waters of Lake Texcoco. The southern causeway, probably known as Acachinanco, forked at a point northward of the existing Garita of San Antonio Abad, one branch extending southwest to Coyoacan, the other southeast to Ixtápalapan. It was by the route from Ixtapalapan that Cortés entered the city, his meeting with Montezuma taking place in Huitzillan at the intersection of the present streets of the Paja (or Hospital de Jesus) and Jesus. The causeway was enlarged in the year 1605.

The western causeway, leading to Tlacópan (of which word Tacuba is a corruption) is identical with the causeway now existing. This primitive footway, being the shortest connection with the mainland, was the first to be widened by the Spaniards after the Conquest. In order to make a sure way of retreat the several cuts, so disastrous to them during the retreat of the Noche Triste, were filled in; the path was broadened, and especial inducements were offered to house-building along the causeway to the end that a series of defences might be thus obtained.

The northern causeway, leading to Tepeyac, now Tepeyácac is identical with the eastern of the now-existing two causeways leading northward. It was repaired and enlarged, under the direction of Fray Juan de Torquemada, then guardian of the monastery of Santiago Tlaltelolco, after the inundation of 1604—at which time all of the causeways underwent repair and enlargement, and the new causeways leading to Chapultepec and to the Piedad, were built. The western of the two causeways to Guadalupe, the Calzada Nueva, is of more recent construction. It was begun December 17, 1675, and was finished August 17, 1676, under the direction of the then Viceroy and Archbishop, Don Fray Payo de Rivera. This elegant work was ornamented by a large *glorieta* near its middle, and by fifteen beautiful altar-like structures of stone, richly sculptured, disposed at regular intervals, dedicated to the fifteen mysteries of the rosary; in front of each of which the appropriate prayer was made by the pilgrims walking from the city to the shrine of Guadalupe. It is greatly to be regretted that this most curious and magnificent work has been suffered to fall into decay. The arches of the numerous little bridges along it have been broken down; several of the beautiful altars have disappeared entirely; the *glorieta* (restored *about forty years* ago) again is in ruins, and—crowning act *of vandalism*—the entire causeway has been turned into a *railway* embankment for the use of the line to Vera Cruz

Aqueducts. The water-supply of the city is provided by two open aqueducts, numerous artesian wells, and a line of pipes (for the supply of the northern quarter) from springs near Guadalupe. The longer aqueduct, bringing the best water, is supplied from springs in the mountains of the Leones and near the Desierto, about twenty miles southwest of the city. The aqueduct proper begins at Tres Cruces, four miles from the city, skirts the western edge of the park of Chapultepec and enters the city at San Cosme. Formerly it was continued eastward from San Cosme to the street of Santa Ysabel—passing the Alameda and affording a convenient place from which to witness the burning of criminals condemned by the Inquisition. From San Cosme the water now is brought into the city through pipes. This important work was executed by the Viceroy, the Marques de Montes Claros between the years 1603 and 1607, being then completed to precisely where it now ends at San Cosme ; it was extended to Santa Ysabel in 1620. It is composed of more than nine hundred arches of brick and stone, rising from a solid stone foundation, and carrying a solid stone wall five feet thick, upon the top of which is the open channel. Its cost was $150,000—probably little more than the cost of material employed.

The shorter aqueduct, about two miles in length, similar in construction to the foregoing, brings the water from the great spring at Chapultepec to the southwestern quarter of the city. Its terminus is the handsome fountain, in the churrigueresque style, known as the Salto *del Agua.* A long inscription upon this fountain tells that the aqueduct was completed during the Viceroyalty of Don Antonio Maria de Bucareli, March 20, 1779

Another inscription contains the statement: "The course of this aqueduct is the same as that of the aqueduct made by the Aztecs in the reign of Chimalpopoca, who was granted the right to the water of Chapultepec by the king of Atzcapotzalco: to whom the Aztecs were tributary until the reign of Itzcohuatl (1422–33, A.D.) when they achieved their independence." A part of the aqueduct was torn down in 1886.

XI. VARIOUS MATTERS OF INTEREST.

Public Monuments. Among the notable public monuments of the city the oldest, and on some accounts the most interesting, is the equestrian statue of Charles IV., standing in the plazuela at the western end of the Avenida Juarez. At the request of the then Viceroy, the Marques de Branciforte, a royal order was issued, November 30, 1795, granting him permission to erect this statue in the Plaza Mayor. The Marques formally assumed the charges of the work, but in point of fact nearly the whole of its cost was defrayed by the municipality and private individuals. The commission was given to the sculptor and architect Don Manuel Tolsa, and the casting in bronze to Don Salvador de la Vega. Pending the completion of the work, a wooden model of the statue, gilded, was placed on the pedestal prepared for it in the centre of the Plaza Mayor; around the pedestal was a large *glorieta*, inclosed with stone seats and four handsome iron gates (now the gates of the park of Chapultepec). The mould and furnaces were made ready in the gardens of San Gregorio, and—after two days spent in fusing the mass of metal, nearly thirty tons—the casting was made at A.M., August 4, 1802. The casting, remarkable alike being in a single piece, and for being the first important piece of bronze executed in America, came out from the mould complete and without defect. Fourteen months were employed in finishing the work, and on November 29, 1803, it was raised upon its pedestal in the Plaza. The formal unveiling took place, with great ceremony, on the 9th of the ensuing December. Here it remained until 1822 when, the feeling against Spain being very bitter, the *glorieta* in the Plaza was torn away—the stone benches and gates being removed to the Alameda—and the statue was inclosed in a great wooden globe, painted blue, so that the sight of it might not be an offence to patriotic eyes. But even thus covered the statue excited so much ill-will that, in 1824, it was taken down from its pedestal and placed in the *patio* of the University—a comparatively out-of-the-way place, where it remained in genteel semi-obscurity until 1852. By this time the bitter feeling against Spain had so far passed away that the statue safely could be made public once more. It was then set up in the commanding position that it now occupies. It is, as has been said, a solid casting in bronze, weighing nearly thirty tons; the height of horse and rider, together, 15 ft. 9 in. The king is dressed in classic style, wearing a laurel wreath and holding in his right hand a raised sceptre. The horse is represented in the act of walking slowly, the left fore-foot and the right hind-foot being raised. The general effect of the work is heavy, but the lines and composition are good; the figure is well seated, and the action of the horse is excellent. Considering the circumstances under which this work was executed—to say nothing of the difficulty of making an heroic figure out of such desperately ugly material as was afforded by this particular king—the statue is entitled to high praise.

The Columbus monument, in the Paseo de la Reforma, was erected at the charges of Don Antonio Escandon, to whose public spirit and enterprise the building of the Vera Cruz and Mexico railway was due. The monument is the work of the French sculptor Cordier. The base is a large platform of basalt surrounded by a balustrade of iron, above which are five lanterns. From this base rises a square mass of red marble ornamented with four basso-relievos: the arms of Columbus, surrounded with garlands of laurels; the rebuilding of the monastery of Santa Maria de la Rábida; the discovery of the island of San Salvador; a fragment of a letter from Columbus to Raphadi Sauris, beneath which is the dedication of the monument by Señor Escandon. Above the basso-relievos, surrounding the pedestals, are four life-size figures in bronze: in front and to the right of the statue of Columbus (that stands upon a still higher plane) Padre Marchena, guardian of the monastery of Santa Maria de la Rábida; in front and to the left, Padre Fray Diego Dehesa, confessor of King Ferdinand—to the support of which two men Columbus owed the royal favor; in the rear, to the right, Fray Pedro de Gante; in the rear, to the left, Fray Bartolomé de las Casas—the two missionaries who most earnestly gave their protection to the Indians. Crowning the whole, upon a pedestal of red marble, is the figure of Columbus, in the act of drawing aside the veil that hides the New World. In conception and in treatment this work is admirable; charming in sentiment, and technically good. The monument stands in a little garden inclosed by iron chains hung upon posts of stone, around which extends a large glorieta.

The Cuauhtemotzin (Guatimotzin) monument, in the Paseo de la Reforma, not yet completed, promises to year 1771, only the extraordinary exterior was completed. Upon this he had spent $100,000. For a long while it was suffered to fall into decay, being even used as a stable. In the year 1824 it was sold at auction for a small sum and was made habitable; not being finished, however, in accordance with the original plans. A more delightfully irrational dwelling than this is never was devised by mortal man.

In the house No. 3, Calle de San Agustin, Humboldt lived during his sojourn, in the year 1803, in the City of Mexico. The tablet commemorating this fact was erected by German residents of the city on the one hundredth anniversary of Humboldt's birth, Sept. 14, 1869.

Near the western end and upon the southern side of the Puente de Alvarado is a house noticeable because of the recessed curve of its front, its walled-up windows on the ground floor, and the glimpse to be had through its locked iron gates of a great tangled but beautiful garden in the rear. It was originally the property of the Señora Doña Victoria Rul de Perez Galvez; but is more noteworthy as having been owned for a time by Bazaine.

On the First Calle de San Francisco, with its western side upon the plazuela de Guardiola, is the very beautiful *casa de azulejos*—tiled house—built by the Conde del Valle de Orizaba, probably early in the last century. As an architectural curiosity, and as a work of art, this house is unique in Mexico.

Among the other buildings which command attention either by their size or their beauty, or by both combined, are: The Banco Nacional, at the corner of the Puente del Espíritu Santo and the Calle de Capuchinas; the dwelling of the Escandon family, fronting upon the plazuela de Guardiola; and the Vera Cruz railway station

Throughout the whole city, but especially in the regions adjacent to the Hospital de Jesus, the Cathedral, and the church of Santo Domingo, many old houses will be found adorned with carvings in stone and wood, stucco-work, and wrought iron, the sight of which will warm an artist's heart.

Panteones (cemeteries). The most renowned cemetery in Mexico, that of San Fernando, adjoining the church of the same name, is closed to the public. The attendant in charge, however, usually permits strangers to enter; in return for which courtesy (and not because a fee is expected) a present of a *real* will not be out of place. Here are buried some of the men most illustrious in Mexican history: Juarez, Guerrero, Miramon, Zaragoza, Comonfort, and others only less famous. Excepting the noble tomb of Juarez (see Public Monuments), a work of which any nation might well be proud as fitly marking a glorious grave, the tombs in San Fernando are conventional and for the most part in very bad taste.

In the open cemetery of Dolores, on the hill-side southwest of Tacubaya (Tacubaya car to the station just beyond Chapultepec, whence a smaller car runs direct to the cemetery) are many beautiful tombs, and much taste has been shown in laying out the grounds.

The French cemetery (reached by the Piedad line of cars) also contains a number of fine tombs. The English and American cemeteries lie together in the Tlaxpana, and are reached by the tramway to that suburb; in the American cemetery are buried more than four hundred American soldiers who died in Mexico in 1847. A small cemetery is attached to the chapel of Guadalupe that, being an especially holy place of burial, contai the remains of many illustrious personages. Other important cemeteries are: San Diego, San Pablo, Piedad, Salinas, los Angeles and Campo Florido.

El Salto de Alvarado (Alvarado's Leap). A little west of the middle of the Puente de Alvarado the line of house-fronts is broken by a recessed space that is shut off from the street by a low wall, surmounted by an iron grating. Tradition declares that precisely at this point in the primitive causeway, leading from Tenochtillan westward, was the break across which, during the retreat of the Noche Triste, Alvarado made his famous leap.

XII. ENVIRONS OF MEXICO.

Guadalupe. In primitive times an Aztec divinity, Tonantzin ("the Mother of Gods"), was worshipped at a shrine where the *capilla del cerrito* of Guadalupe now stands. The chronicler Fray Agustin de Vetancurt (*tempo* 1672) thus describes the miracle that occurred to change the worship of the pagan mother of gods to worship of the Christian God-mother: Juan Diego, a native of Cuauhtitlan, who lived with his wife Lucia Maria in the town of Tolpetlac, went to hear mass in the church of Santiago Tlaltelolco on the morning of Saturday, December 9, 1531. As he was near the hill called Tepeyácac he heard the music of angels. Then beheld he amid splendors, a Lady who spoke to him, directing him to go to the Bishop and tell that it was her will that in that place should be built to her a temple. Upon his knees he listened to her bidding, and then, happy and confused, betook himself to the Bishop with the message that she had given him. But while the Bishop, Don Juan Zumárraga, heard him with benignity he could not give credence to the prodigy that he was told. With this disconsolate answer he returned, finding there again the Lady; who heard what he had to tell and bade him come to her again. Therefore on the Sunday ensuing he was at the hill-side, when she appeared to him for the third time and repeated her order that he should convey to the Bishop her command that the temple should be built. The Bishop heard the message, still incredulously, and ordered that the Indian should bring some sure sign by which might be shown that what he told was true: and when the Indian departed the Bishop sent two of his servants to watch him secretly: yet as he neared the holy hill he disappeared from the sight of these watchers! Unseen, then, of these, he met the Lady and told that he had been required to bring some sure sign of her appearance; and she told him to come again the next day and he should have that sign. But when he came to his home he found there his uncle, Juan Bernardino, lying very ill [having that fever which the Indians call *cocolixtli*]. Through the next day he was busied in attendance upon the sick man; but the sickness increased, and early on the morning of December 12th he went to call from Tlaltelolco a confessor. That he might not be delayed in his quest by that Lady's importunities, he went not by the usual path, but by another skirting the eastern side of the hill. But as he passed the hill he saw the Lady coming down to him and heard her calling to him. He told her of his errand, and of its urgent need for quickness, whereupon she replied that he need not feel further trouble as already his uncle's *illness was cured.* Then ordered she him to cut some *flowers in that* barren hill, and to his amazement he perceived *flowers* growing there. She charged him to tak these miraculous flowers to the Bishop as the sign that he had requested; and she commanded that Juan Diego should show them to no other until they were seen of the Bishop's eyes. Therefore he wrapped them in his *tilma*, or blanket, and hastened away. And then, from the spot where most holy Mary stood, there gushed forth a spring of brackish water, which now is venerated and is an antidote to infirmities. Juan Diego waited at the entrance of the Bishop's house until he should come out, and when he appeared and the flowers were shown him, there was seen the image of the Virgin beautifully painted upon the Indian's *tilma!* The Bishop placed the miraculous picture in his oratory, venerating it greatly; and Juan Diego returning to his home with two servants of the Bishop, found that his uncle had been healed of his sickness in the very hour that the Virgin declared that he was well. As quickly as possible the Bishop caused a chapel to be built upon the spot where the Virgin had appeared and where the miraculous roses had sprung up from the barren rock; and here he placed the holy image on the 7th of February, 1532. Juan Diego and his uncle Bernardino became the servants of the Virgin in this sanctuary; and Juan Diego, being moved by a sermon preached by the venerable Fray Toribio Motolinia, and his wife Lucia María consenting and taking a like vow, took there the vow of chastity. Thenceforth he lived in a little house beside the chapel; and there he died a most Christian death in the year 1548.

The Papal sanction of the apparition followed in due *order of gradation*, from recognition to entire approval. *In 1663 Alexander* VII. admitted the relation of the *apparition* and ordered its investigation by the Congre-*gation of Rites*, preparatory to granting the request preferred by the church in Mexico that the 12th of December should be set apart in perpetuity as a day of holy festival in the Mexican Virgin's honor. Pending further inquiry, Clement IX. conceded (1667) a plenary jubilee to be held upon this date. For nearly a century the festival was continued on this basis, during which period the Virgin of Guadalupe received recognition in various ways from successive Popes, but the formal and official recognition and indorsement of the miracle by the Congregation of Rites still was withheld. In the meantime the Mexicans on their own account had made this Virgin their Patron Saint. In recognition of the protection that she had afforded during the dreadful pestilence, known as the *matlazahuatl*, of 1736, the ecclesiastical and secular chapters, representing the church and the people, solemnly elected her their patroness. At last, through the exertions of the Jesuit Father Lopez, sent expressly for this purpose to Rome, the long-delayed confirmation of the miracle by the Congregation of Rites was accorded—though somewhat grudgingly—in the Papal bull of May 25, 1754. By this bull the festival of December 12th officially was instituted, and the Virgin of Guadalupe was declared to be the Patroness and Protectress of New Spain. Being so essentially a Mexican divinity, the Guadalupe Virgin was looked upon as the especial champion of the Mexicans in their revolt against Spanish dominion; and the more so because the standard around which Hidalgo rallied the first army of revolutionists was a banner whereon this Virgin was blazoned. "Guadalupe" became the war-cry of the rebels, as "*Remedios*" (which see), the especially Spanish Virgin, was the war-cry of the loyalists. The conspicuous part thus borne by the Mexican Virgin in the war f independence, and the happy issue that her assistance gave to that conflict, still further endeared her to the Mexican people; and one of the very first acts of the Congress of the new Republic (November 27, 1824) decreed the festival of December 12th a national holiday. The Virgin of Guadalupe therefore has attaching to her a political significance quite as important as the significance that attaches to her in her religious capacity. She is at once an embodiment of the national character and the defender of the nation's life—an abstract and concrete divinity such as might result from infusing supernatural power into a mass composed of Queen Victoria and the British Lion. Above all, she is the divinity of the Indians. The festival of December 12th is celebrated with enthusiasm by the Indians throughout the Republic; and thousands of them each year make long pilgrimages that they may be present on that day at the Virgin's shrine. So completely is the Indian character of the festival recognized that the church is wholly given up to the Indian worshippers. In it they conduct their celebration, unhampered by priests, in their own way: but whether or not there survives in their rites any trace of the worship of Tonantzin, "the Mother of Gods," is a curious question that need not be raised here. A celebration of a more orthodox sort, less original but more imposing, in which the Archbishop and the higher clergy of the See take part, takes place on the 12th of January. Other especially Indian festivals are celebrated on the 22d of November; almost every day in December, but most notably on the 3d (the *novenario* of the 12th); and on the 12th of every month throughout the year.

At a distance of about two miles and a half north from the city (reached by horse-cars starting from in front of the Cathedral) is the collegiate church of Nuestra Señora de Guadalupe. The church stands at the foot of the hill, on the site of the fourth apparition of the Virgin to Juan Diego. It is a comparatively modern structure, and the fourth erected for the housing of the miraculous image. The first was built by Bishop Zumárraga, as told above, and about forty years later this first chapel was very considerably enlarged. It is still in use, being now the sacristy of the parish church. At the beginning of the seventeenth century a new and large church was erected upon the site occupied by the present collegiate church; which, being completed at a cost of $50,000, was dedicated, and the miraculous image was placed in it, in November, 1622. In 1695 the present parish church was built, being intended as a temporary abiding-place for the image while a new and grander church was building. Work upon this latter edifice, the existing collegiate church, began at once, and it was completed and dedicated with great solemnity May 1, 1709. It is 184 feet long by 122 feet wide, covered by a vaulted roof that rests upon two rows of Corinthian columns—by which the aisles are divided from the nave. The whole is surmounted by a dome, the lantern of which is 125 feet above the floor. The very plain façade is flanked by towers 110 feet high. The interior, unusually well lighted, is finished in white and gold. The magnificent high altar and tabernacle are made from designs prepared by the architect Tolsa about the year 1802; but the revolutionary troubles that began in 1810 and continued until 1821 so delayed the progress of the work that the altar actually was not completed until the yea 1836. The structure is of marbles of various colo joined with good effects of harmony and contrast. The cost of the work, together with other renovations of the church then made, was $381,000. The primitive cost was more than $800,000—all alms-offerings—making a total of $1,181,000. The value of the jewels, gold and silver plate and other rich belongings of this church —nearly all of which have passed into the possession of the government—safely may be estimated at two millions more. In the tabernacle, in a frame of mingled gold and silver, inclosed with plate-glass, is preserved the miraculous image. The picture, somewhat conventional in type, is good in drawing and still retains much strength of coloring. The material upon which it is painted is a coarse cloth woven of *ixtli* fibre. The medium cannot be determined—at least not by examination through the glass covering. It does not seem to be distemper, water-color or oil-color, though more suggestive of oil-color than of either of the others ; and this fact of its lack of resemblance to the effects of the ordinary methods of painting is one of the strong practical points urged in favor of its miraculous origin. The picture has been examined twice, the glass covering being removed on these occasions, by Mexican painters of high standing, and on each occasion the method by which the picture was made has remained undetermined. The chancel, is enclosed by a massive silver railing set upon a base of pure white marble, the whole given to the church by the Viceroy Bucareli—who lies buried in the west aisle. During the year 1888 the choir, which previously, in accordance with the Spanish fashion, had occupied the centre of the nave, very judiciously was removed to a less obtrusive position behind the high altar. The choir, a very elegant structure, rich in fine carvings, is of mahogany, still further ornamented with carvings in ebony. Above the stalls are *basso-relievos*, carved in wood, illustrating the litany of the Virgin. In the sacristy are more fine carvings, two curious tables of Mexican onyx, and a number of curious and a few very good pictures. The best of the pictures, and one of the best pictures in Mexico, is a magnificent Crucifixion—hung in an atrocious light on the north wall. The church became collegiate * in 1749, an ample endowment for this purpose having been provided by several rich patrons. The chapter house, built at this period, adjoins the church on the north.

Capilla del Cerrito.—This "chapel of the little hill" marks the spot where Juan Diego cut the roses which sprang up there from the hard stone in order that the Bishop might be convinced. For many years the spot was marked only by a rude wooden cross. In the year 1660 a little chapel was built here by Cristóbal de Aguirre, who endowed it with the sum of $1,000 that there might be held here every year on the 12th of December a solemn service in commemoration of the Virgin's appearance. The present chapel was built at the beginning of the eighteenth century by the Presbítero Don Juan de Montúfar, who built also the stairway and path leading up the hill. On the line of this stairway, near the top of the hill, is built in stone the semblance of a ship's mast and sails. The date at which this curious structure was erected is unknown, but there seems no reason for doubting that the story told of it is true: That certain mariners, being in dire straits at sea, their ship tempest-tost and rudderless, vowed that should the Virgin of Guadalupe save them they would bring their ship's mast to her shrine and set it up there as a perpetual memorial of her protecting power; that immediately their ship came safely to Vera Cruz, and that the mariners loyally fulfilled their vow, carrying the mast with its yards upon their shoulders from Vera Cruz to the capital and thence to this place, where they set it up and built around it for protection from the weather the covering of stone. And there the mast is, even until this day. Lower down the hill, on its western side, is a curious little grotto, the work of one of the servitors of the church, most ingeniously lined with a mosaic made of broken china-ware—very well worth the *real* that the visitor is expected to pay for the privilege of seeing it.

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* *A collegiate* church is a church in which, while not the seat of an archbishop's or bishop's see, the organization is the same as that of a cathedral.

Capilla del Pocito.—The "chapel of the well" is a very elegant little structure, roofed with a dome of enamelled tiles, that covers the miraculous spring that gushed forth from beneath the Virgin's feet. The well is in the anteroom to the chapel proper, and is surrounded and covered by a grating of wrought iron. In the chapel is a handsomely carved pulpit, the support of which is an image of Juan Diego. The gracious little building was completed in the year 1791, at a cost of $50,000. Its architect was Don Francisco Guerrero y Torres, whose services were given to the church. Directly opposite the door of the chapel, just at the beginning of the ascent of the hill, is a pillar, crowned with a figure of the Virgin, that marks the precise spot of the first of the miraculous apparitions.

Adjoining the Collegiate church on the east is the church and ex-convent of Santa Coleta, a Capuchin foundation, popularly known as the Capuchinas de Nuestra

Señora de Guadalupe. Two unsuccessful attempts, in 1575 and 1707, were made to found a convent near the sanctuary. The third attempt, in 1779, was successful. In that year a Capuchin nun, Sor María Ana de San Juan Nepomuceno, was moved in her spirit to make yet one more effort to establish here a house of religious; and to this end she personally petitioned the Archbishop Nuñez Haro y Peralta, though telling him that all the fortune at her command for this work was the sum of two *reales!* Pursuing her project vigorously, she went over seas to Spain and applied to the king for aid; and the king, much impressed by her devotion, granted her prayer. A royal order issued, July 3, 1780, permitting the convent to be erected; and with this order Sor María came again to Mexico joyfully. Work began at once, money being given in great abundance, and the church and convent were completed, at a cost of $212,328, August 30, 1787. On the 13th of the ensuing October, five Capuchinas, of whom one was the faithful Sor María, took possession of the new building. The convent was closed by the operation of the laws of the Reform. In the convent church there is usually to be found, as in Mexican churches generally, a little old woman who sits near the entrance and sells holy images; and with her there is usually a decorous and rather clerical-looking black cat. A few words in praise of this staid animal, and the investment of a couple of *reales* in holy images, will so dispose this old woman to friendliness that she will permit the visitor to pass through the church to the lower floor of the convent. In the inner *patio* the cells once belonging *to the nuns* may be seen: windowless vaults six feet *square* with a stone bench for a bed—for of all the rule *that of the* Capuchinas was the most severe.

By a royal order of 1748, the village of Guadalupe was made a town; and by the act of Congress of February 12, 1828, the town became the City of Guadalupe-Hidalgo. The present "city" has a population of about 3,000 souls. In front of the parish church is a very pretty little public garden, that was opened in 1866. The town is memorable politically as being the scene of the climax of the war between the United States and Mexico: the treaty of Guadalupe-Hidalgo was signed here February 2, 1848.

Chapultepec, the Presidential residence, and the National Military Academy, a little more than two miles southwest of the city. (The Tacubaya and San Angel lines of horse cars, from the west side of the Plaza Mayor, pass close by the park gates.) The hill of Chapultepec is one of the several isolated rocks which protrude above the swampy soil of the valley. Formerly, being surrounded by a marsh, it was occupied by the founders of Tenochtitlan before making their still more secure city in the middle of the lake. At its eastern foot is a large spring, whence a portion of the city's water-supply is drawn, and around its base grow many ancient *ahuehuetes*—a species of cypress. The grove of these huge and ancient moss-draped trees—dating from before the Conquest—forming the park at the base of the hill on the west, is one of the most impressive sights of Mexico. Owing to its strong defensive position and its abundant supply of water the hill was a point coveted by the various tribes settled in its vicinity. The people of Tenochtitlan, when firmly established in their lake city, repossessed themselves of it; built a connecting causeway, and on this an aqueduct—precisely over the line occupied by the aqueduct now existing. While mentionin this fact (also recorded by Vetancurt and contemporary chroniclers) Mr. Bandelier affirms positively that the hill "'never was used as a 'summer resort' for the chiefs, or a 'royal villa,' as has been imagined." It was used, however, to some extent as a burial place, and a few of the Mexican chiefs had their effigies carved upon its rocky base. Reference is made to these carvings by Torquemada; Gama refers to them as in existence at the close of the last century; and Señor Orozco y Berra mentions having seen their remains—adding that when looking for them subsequently he was unable to find them. Mr. Bandelier was assured in Mexico that the carvings had disappeared. He writes: "Nevertheless, I found on March 6, 1881, what clearly appears to be the remainder of the effigy of Ahuitzotl, the last Montezuma's predecessor in the command of the Nahuatl confederacy. It was carved in half relief, and was originally a full-length figure of a man, life-size, stretched out on a ledge of natural rock sloping at an inclination of nearly fifty-five degrees. Only the lower limbs are preserved. The top and the whole body evidently have been blown off [the holes drilled for blasting are plainly visible] nothing remains of them but these fragments. The feet also are mutilated; they appear to have stood on an imperfectly carved moulding. But the principal features of the monument are the figure of 2*nd acatl*, or 'cane' (still visible to the right of what was once the head), and beneath it the picture of a water-rat. Both are sufficiently distinct. The former is a *date*, and corresponds to 1507 of our era; the latter is a name, and reads '*Ahuit Zotl*' in the native Mexican language." This very interesting fragment is on the eastern base of the hill short distance northwest of the drive leading past battle monument, and a few feet to the left of the drive leading around the base of the hill to the park. The vines and underbrush by which the carving for a long time had been hidden were removed in 1886.

In the year 1783 the Viceroy Don Matias de Galvez obtained permission from the King of Spain "to repair and put in order the palace of Chapultepec," thus implying that before that date an edifice of considerable proportions had crowned the hill. In this case, however, repair meant reconstruction. The death of the Viceroy delayed for a short time the execution of the work; but it was pushed forward so rapidly by his son, Don Bernardo de Galvez, who also was his successor in the viceroyalty, that the new palace was completed in 1785, at a cost of upward of $300,000. Very considerable additions to the building have been made both in Viceroyal and Republican times, and further additions were made to it during the brief reign of Maximilian—who made it his residence. In the year 1887 plans were perfected for making Chapultepec the Presidential residence. Large sums were expended in necessary renovation; and the palace now is the official home of the President of the Republic.

It is a palace in fact as well as in name; an immense building, in which are large halls and galleries handsomely decorated, and around which are marble-paved terraces commanding one of the most magnificent views in the world: the beautiful valley of Mexico, with its city and lakes in the foreground, and for background, in the east, the snow-capped volcanoes—tinged at evening with ruddy reflections and overhung by great masses of crimsoned clouds. Upon the terraces are flower-gardens, and at the eastern base of the hill—reached by a winding, terraced drive—is a larger flower garden in which is a little artificial lake. Inclosing the entire base of the hill is a strip of woodland that on the western front broadens out into the noble park.

The National Military College occupies a large building on the lower terrace of the Palace. The system of training pursued is similar to that of West Point. About 325 cadets attend the College. Admission to the College and to the Palace is obtained by a card granted on application to the Minister of War.

The hill of Chapultepec was taken by storm by the American troops under General Pillow, after a day's bombardment, early on the morning of September 13th, 1847; the gallant defender of the position, General Nicolás Bravo, being taken prisoner. The cadets of the Military College took part in the defence with great heroism, and many of these brave lads fell. A handsome monument in memory of their courage and patriotism was erected in the garden at the eastern base of the hill in the year 1880.

Molino del Rey (reached by the branch tramway to Dolores, starting from a point on the Tacubaya tramway just south of Chapultepec). This point was carried, together with the Casa Mata, by General Worth—fighting against great odds and sustaining a heavy loss—on the morning of September 8, 1847. Lieutenant Grant was one of the first to enter the Mill. In his recently published "Memoirs" he expresses the opinion that both Chapultepec and Molino del Rey were unnecessary battles, as the two positions could have been turned; *though in regard to* Scott's generalship as a whole he *speaks in high praise.* The war generally he characterizes as "*unholy*"; "one of the most unjust ever wage by a stronger against a weaker nation"; an opinion in which every fair-minded American must concur.

Tacubaya (reached by horse cars starting from the west side of the Plaza Mayor; also by the horse car line to San Angel, starting from the same point). Primitively known as Atlacoloayan ("place in the bend of the brook"), the suburb of Tacubaya de los Mártires, with a population of nearly 8,000 souls, is the most beautiful town in the valley. It is built upon a hill-side, sloping to the northwest, at a distance of about three miles southwest of the city. The town, in its present form, is comparatively modern, although from the earliest times a small village existed here; and the project seriously was entertained, after the great inundation of 1629–34, of making this the site of the City of Mexico—the lapse of which project, on sanitary grounds, is to be much deplored. There is a parish church, an ex-monastery some time the property of the Dominicans, the handsome church of San Diego and several small chapels; also a small Alameda, and a pretty garden in the Plaza de Cartagena. In the ex-palace of the Archbishop (built by the Archbishop and Viceroy Vizarron in 1737) is housed the National Astronomical Observatory; and in this building at one time was housed the Military College now at Chapultepec. The chief charm of Tacubaya is found in its numerous very beautiful private gardens—*huertas*, large inclosures, half garden, half park, belonging to rich citizens of Mexico, who come here for recreation and rest. The more notable of these (to which admission may be obtained by a card from their several owners) are the huertas of the families Barron, Escandon, Mier y Célis and Bardet. In the western part of the town, reached by a branch line of second class cars, is the *arbol benito*, "the blessed tree." Legend says that a long while ago, one fiercely hot day of summer, a holy priest paused beneath this tree and in its cool shade became rested and refreshed. Therefore, as he went away, comforted, he turned and blessed the tree and bade it evermore be green: and straightway there gushed out from among its roots a most sweet and copious spring. Those who doubt this legend must reconcile with their doubt the facts that the tree always *is* green, and that the sweet spring continues to flow.

Mixcoac (on the line of the San Angel tramway, a mile or so south of Tacubaya) is a charming little town of low adobe houses built along narrow lanes which wander among gardens. It is a manufacturing town, and its manufactures are a trifle incongruous: bricks and flowers. There is a very tolerable *tivoli* here, the Castañeda, at which breakfast may be had.

San Angel (reached by horse-cars from the west side of the Plaza Mayor; also by the Tlalpam horse-cars to San Mateo, and thence to San Angel by a cross-country horse-car line. A very pleasant expedition may be made by going by one of these routes and returning by the other. The cross-country line passes through the towns of Coyoacan and Churubusco, which see below). This pretty little town, five or six miles south of Mexico, is built upon a hill-side in the midst of orchards and gardens; and in the growing time it is a cloud of blossoms and green leaves. Many pleasure houses (*casas de recreo*) are here, where city-folk come for ease in the hot months, *but there is nothing* here to compare with the perfectly *ordered gardens* of Tacubaya. In point of fact, San Angel has somewhat outlived its usefulness and is rath down-at-heel—and therefore it is a very delightful place indeed. Its most attractive feature is the picturesque and now deserted Carmelite monastery of Nuestra Señora del Carmen, with its fine church crowned by exceedingly beautiful tiled domes. This monastery possesses a very respectable age. In the year 1613, Don Felipe de Guzman, a pious *cacique* of Chimalistác, in fulfilment of his father's testament, gave up to the Carmelite order a *huerta* of considerable size. Here the Carmelites built a little hospice. Don Felipe de Guzman presently died; and a little later died also his widow, childless. By her will the entire estate of which she died possessed passed to the Carmelite fathers: and by these it was devoted to the building of the existing monastery and church. The plans for these buildings were prepared by the celebrated architect Fray Andrés de San Miguel, a lay brother of the Carmelite order, and at that time held to be the first architect of New Spain. That this reputation was well merited is shown by the beauty of his still existing work. The building was begun June 20, 1615, and was pushed with so much vigor that the church and convent were finished within two years. The church was dedicated to San Angelo Mártir, whence came the name of the little town that presently grew up around it. Later, in 1633, another rich patroness appearing, Doña Ana Aguilar y Niño, the dedication of the church was changed at her request to Santa Ana. The handsome chapel, dedicated to Jesus Nazareno, known as the Señor de Contreras, was built at the end of the last century by Fray Juan de Santa María. The church was thoroughly repaired in 1857. It is a large and handsome building containing a number of images much reverenced. The monastery is a most fascinating place even in its ruin—

for a considerable portion of it has been razed and what remains is falling into decay. In its rear, sloping to the south and east, is a garden once kept trimly but now a wilderness of fruit trees and shrubs and flowers in which are old water tanks and a great fish pond—from which the fish long since have vanished; and from the terrace overhanging the garden, just out from the refectory, one looks eastward over miles of orchards and gardens—dotted here and there with low square houses, and here and there with little church towers, and above all these the great tower of the church at Coyoacan—to the far horizon where the snow-capped mountains rise against the blue sky. In the refectory there are remnants of some very tolerable frescoes; and in the cloister, just off the church yard, are others still more ruinous. Among these latter, cleansed from the overlying white-wash by some loving hand, is a wonderfully fine head of Christ.

Coyoacan (reached most directly by the Tlalpam tramway, starting from the south side of the Plaza Mayor, to San Mateo, and there changing to the car for San Angel that passes through Coyoacan. It may be reached also by the tramway to San Angel, and thence by the car to San Mateo). This very picturesque town is older than the City of Mexico. After the Conquest (August 17, 1521) Cortés established in Coyoacan the seat of government, and from here directed the laying out of the present City of Mexico. Immediately after taking up his abode here he gave a banquet to his captains in honor of the victory which they had achieved; and as about this time there arrived at Vera Cruz a ship having a considerable quantity of wine aboard the Conquerors were able to celebrate their victories right royally. So scandalous indeed, was this feast, that the worthy Fray Bartolo de Olmedo, chaplain to Cortés, felt constrained to order the whole company to do penance, and on the ensuing Sunday preached a most vigorous sermon at them. A large and handsome house was built here, in which Cortés, with La Marina, dwelt contentedly while the building of the city went on. This house still may be seen, at the northern side of the little plaza. A part of it is a jail and the remainder is devoted to the officers of the town government. Over the main doorway, blurred by many coats of white-wash, are graven the arms of the Conqueror. Next to this, west, is another house in which Cortés dwelt, and a well is pointed out in the garden in which he is said to have drowned his wife. Recently discovered legal records tend to confirm the popular tradition—which adds that the wife is buried in the cross-crowned mound in the churchyard. Many legends of Cortés survive hereabouts, and if the visitor is lucky enough to come across a story-telling old man or old woman a great deal of very delightful and quite impossible history may be learned in a comparatively short time. South of the plaza, across the highway, is the large and imposing church of San Juan Bautista which, together with the Dominican monastery connected with it, was founded by the eminent Fray Domingo de Vetanzos, probably about the year 1530. The present church—as may be read in the graving upon its façade—was built in 1583. In the church-yard is a stone cross set up on a little mound that tradition declares was a place of worship in primitive times: and tradition further declares that the cross was *placed here* by Cortés.

The Pedregal (stony place) lies south of San Angel and Coyoacan. The portion of it directly south of the latter town is exceedingly picturesque, the rocky, uneven ground being covered with a lavish growth of cactus and stunted trees, and luxuriant bushes and trailing vines. Narrow footways, usually bordered by low stone walls, ramify in every direction, passing curious little stone houses, and garden patches, and winding along the edges of ragged gulches and by the sides of clear streams. In the midst of this maze is the very picturesque chapel of the Niño Jesus, and the painfully trim-looking chapel of the Concepcion. The shortest way into this charming wilderness is along the road that runs southward in front of the church-yard of San Juan Bautista in Coyoacan, and thence bearing to the left from a point a little beyond the cross-road where is set up a pretty cross of stone. By bearing to the right a scarcely less delightful walk may be taken among the gardens and adobe houses of an Indian town.

Churubusco (reached by the Tlalpam tramway, starting from the south side of the Plaza Mayor, to San Mateo, and thence—a distance of half a mile—on foot or by the tramway leading to San Angel). There is no town here, only a few scattered little houses; the very ancient church of San Mateo, once the parish church, but now closed and falling into decay; and the beautiful church and ex-monastery of Santa María de los Angeles. In primitive times there was here a very important town, Huitzilopochco, that grew up around the temple of the god Huitzilopochtli—from the first of which trying names, by a pardonable corruption, that of Churubusco was derived. In this temple the god Huitzilopochtli, who in his life was a most famous warrior, was worshipped. "This place," says the *delightful* chronicler Baltasar Medina, "was the dwelling *and diabolical* habitation of infernal spirits that with fear*ful noises* and howlings disturbed all the region rou about where the idol had usurped the worship of the true God. The holy monks built here in honor of the true God, who crushes the serpent's head in the waters, a temple of the faithful, giving to it the name of Santa Maria de los Angeles, because where once had flourished the sin of idolatry now superabounds the grace and glory of this Lady. To this most honorable and efficacious name was added that of San Antonio Abad, whose stone image was placed beside the church door; for against the persecution of the demons, who like hungry lions haunted this place the altar of their worship among the heathen, raging against the faithful now that their Dagon had fallen, the Christians invoked the protection of this saintly abbot, who, among his many gifts and privileges of grace, had empire and dominion against the assaults of Lucifer." Upon the site of this primitive church the present beautiful church and monastery were built, being completed May 2, 1678. The patron and patroness of the new church and monastery were Don Diego del Castillo, citizen of Mexico, native of the City of Grenada, merchant of silver, and Doña Helena de la Cruz, his wife. The kneeling effigies of this pious gentleman and his wife, carved in wood and painted, still are preserved in the sacristy of the church—a most seemly couple, very quaint in their picturesque garments of the fashion of two hundred years ago. Although sadly fallen into decay, and although a portion of the monastery has been taken possession of by the government for a military hospital, this church and monastery are among the most beautiful of the foundations of the religious orders in or near the capitol. Especially beautiful is the lavish decoration in glazed tiles: the little chapel of San Antonio Abad beside the church door—now bereft of the image of the demon-daunting saint and beginning to drop to pieces—is covered with tiles from its base to the pinnacle of its dome; there is a dado of tiles in the lovely cloister; once a dado of tiles ran around the whole of the large refectory—now a ruin; the Abbot's bath—which can be seen now only from the roof, or by climbing up a ladder placed against the window of the main stair-way—is a gem of tile-work; the choir, still perfect, is a mosaic of tiles arranged in exquisite taste. The church contains a quaint old organ inclosed in a richly carved wooden case; three well carved wooden busts of saints—probably by the artist who made the portraits of Don Diego and his worthy wife, and a fine painting of the Assumption of the Virgin. In the sacristy there are several pictures of no especial artistic value, but exceedingly curious. By way of finishing touch, in the midst of the sunny *patio* that the cloister surrounds, there wells up into an antique stone basin a wonderfully clear spring. No more interesting expedition out of Mexico can be made than to this beautiful place.

In the plaza in front of the ex-monastery, now a hospital, is a monument commemorating the battle fought here with the Americans August 20, 1847. The monastery was very gallantly defended by General Pedro María Anaya against the assault of Generals Worth, Smith, and Twiggs. After the work had been carried Worth asked Anaya if among the surrendered material of war there was any ammunition, to which the brave Mexican made the historic answer: "Had I any ammunition you would not be here!"

Tlalpam (reached by horse-cars starting from the south side of the Plaza Mayor), formerly known as San Agustin de las Cuevas. This flourishing little town about 7,000 inhabitants lies fourteen miles south

Mexico. There are many flower and fruit gardens hereabouts for the supply of the city markets. In and near the town are important factories of cotton, and woollen cloth, and paper. In former times, at Whitsuntide, a great gambling fête was held at San Agustin de las Cuevas to which all the wealth and fashion, and all the rascality and cut-throatism, of the capital resorted in a manner most amicably democratic. So outrageous did this festival become that about thirty years ago it was definitely suppressed. In 1794 the Viceroy Revillagigedo greatly improved the town, straightening and paving its streets and giving it an adequate supply of water. At one time it was the capital of the State of Mexico.

Popotla, "the place of the brooms" (reached by the Tacuba line of horse cars, starting from the western side of the Plaza Mayor). The only point of interest here, but that a point of very great interest, is the *arbol de la noche triste*, the 'Tree of the Dismal Night,' beneath which Cortés sat him down and wept on the night of the terrible retreat from Mexico, July 1, 1520. The tree, an *ahuehuete* (properly *ahuehuetl*), identical in kind with those in the park of Chapultepec, flourished in perfect health until a few years ago when a fire was kindled beneath it that seriously burned its trunk. Since then, several of the upper branches have died. It is now protected by a high iron railing, and by a most zealous policeman. Relic-hunters are warned that this is not a good subject for the practice of their peculiar line of vulgar thievery. In February, 1885, some alleged ladies and gentlemen of American extraction, who had broken twigs from the tree, were most justly arrested and most righteously fined. Beside the tree stands the curious old church of San Estéban.

Casa de los Mascaro

near Santa San Cosme

Tacuba, a corrupted form of Tlacópan (reached by horse-cars starting from the west side of the Plaza Mayor). In primitive times this was an important town. Here reigned in succession, between the years 1430 and 1525, Totoquiyauhtzin I., Chimalpopoca, Totoquiyauhtzin II., and Tetlepanquetzaltzin—this last named monarch being hanged by order of Cortés in 1525. The town has about 2,000 inhabitants. There is here a handsome church surrounded by a wall of inverted arches. Near the church is the residence of the present Archbishop of Mexico, Señor Dr. Don Pelagio Antonio de Labastida y Dávalos. Especially impressive services are held in Tacuba during Holy Week.

Atzcapotzalco—"the ant-hill;" so named in primitive times because of its very numerous inhabitants (reached by horse-cars starting from the west side of the Plaza Mayor and running through Popotla and Tacuba). The foundation of the Aztec kingdom conquered by Cortés was laid in 1428, when the kings of Tenochtitlan and Texcoco (Chichimecs) overcame and killed the cruel king of Atzcapotzalco, Maxtla. As the result of this victory the legitimate ruler of the Chichimecs, the poet-king Netzahualcoyotl, was re-established upon the throne that the father of Maxtla had usurped and that the son had retained; and the king of Tenochtitlan received the territory pertaining to the kingdom of Atzcapotzalco—out of a portion of which he erected the small kingdom of Tlacópan (Tacuba: see above).* The present town of Atzcapotzalco numbers about 1,500 inhabitants, who are largely engaged in the manufacture of pottery. There is also here an important manufactory of textiles. Upon the site of the great temple of primitive times stands the church and now partly ruined monastery erected by the Dominicans in 1565. The present church was completed October 8, 1702. Upon the side of the tower facing the plaza, near the top of its first story, is graven the image of an ant—symbolical of the name of the town and of the great population that it once had. The church is a large and handsome building with a fine tower and two beautiful domes; and the monastery, even the more because of its ruinous state, is wonderfully picturesque.

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* *The rather absurd terms "king," "kingdom," and "throne,"* *are used here, and elsewhere, in deference to the custom un* *ormly observed by the Spanish chroniclers.*

Around Atzcapotzalco linger many delightful legends, the most notable of which is a version of the Malinche myth that in one form or another crops out all over Mexico. Following eastward for nearly a mile the street at the back of the monastery, the legend-lover will come to Zancopinca, where is a pond of sweet water beside which is a ruined aqueduct. In the pond, as in a palace of crystal, lives for half of each day the Malinche—the other half of her day being spent in the spring of Chapultepec. But whereas at Chapultepec she is a benign spirit, here she is a spirit of much malignity. With a song of infinite sweetness she lures to the pond unwary passers-by, and once beside the pond her extraordinary beauty completes the unhappy conquest that her wickedly sweet voice has begun. It is most dangerous to pass near this place in the very early morning or in the evening, for at these times her syren-song is heard. Whoever hears this song, unless he would disappear forever from among the living, must close his ears and with all possible speed hasten far away. Should he not take these heroic measures for self-preservation, he will feel a soft languor creeping over him, dulling his senses yet filling him with an ineffable delight; slowly but irresistibly he will be drawn toward the pond, and when he reaches it and there sees beckoning to him the beautiful Malinche he surely will cast himself into its clear depths and never more be known among men. The old Indian who will tell this story possibly will add, telling it close in the ear of his listener in manner most confidential, that in the depths of this pond lie hidden the treasures concealed by Guatimotzin; the hiding place of which, even under the cruel torture to which Cortés subjected him, he refused to reveal. Westward from the monastery, through a winding lane between bushy hedges, is reached an open space in the midst of which is a grove composed of five great ahuehuetes. These trees, the old Indian will affirm, once were a part of a wonderful enchantment. In ancient times there was beneath and among their roots a spring that constantly welled up, but that never overflowed; and whosoever drank of this spring at once and forever disappeared. One day there came out from the church a procession of holy fathers carrying with them the image of the Blessed Virgin; and these passed singing along the road until they came to the spring. Beside it they set up an altar, on which the Virgin was; and a preacher preached against the spring's wickedness; and then all the multitude cast into it stones and earth until it was filled up and overlaid and hidden; and over where it had been was built an altar to the Virgin within a chapel, that remained there until at last it dropped down in little pieces because it had become so very old. So this evil spring was overcome and made to vanish away. But even now he who will enter the grove of ahuehuetes and will lay his ear close to the earth will hear he spring still murmuring and singing its enchantment beneath the ground. And its memory still lives in the proverb, cited when any one suddenly and mysteriously disappears: *Este bebió del agua de los ahuehuetes.*

La Piedad (reached by horse-car from the Plaza Mayor). At the southern extremity of the Calzada de la Piedad, less than a mile from the Garita de Belen, are the church and ex-monastery of Nuestra Señora de la Piedad, a Dominican foundation of 1652. About the middle of the seventeenth century there was in Rome a monk of the order of Santo Domingo who had been charged by the prelate of the monastery to which he belonged in Mexico to have painted by the best artist then in Rome a picture of the Virgin with the dead Christ. But when the monk, about to depart for Mexico, asked for the picture, the artist had finished only its outline drawing. Nevertheless, the monk took this with him and, journeying through Spain to the seaboard, took ship for Mexico. And it fell out that as he and his companions sailed westward a dreadful tempest arose, so that there seemed no doubt but that the ship would be overwhelmed by the sea. In this extremity they made a solemn vow to the Virgin that in return for her protection they would build for her in Mexico a temple in which the painting of her that they carried with them should be enshrined. And the Virgin heard their prayer and they all were saved. Therefore they collected alms, and so built the church of La Piedad. And yet another miracle happened, for when the picture that the monk had brought from Rome was opened in Mexico, *behold! it* was not the mere outline that he had taken *from the Roman* artist, but a very beautiful picture finished *in its* every part! And the miraculous picture *angs over* the main altar of the church of La Piedad, and is greatly venerated, even until this present day. The church was dedicated February 2, 1652. In addition to the miraculous picture are several notable paintings by the Mexican artists Cabrera and Velasquez, and a curious picture representing the storm at sea that was stilled by the Virgin's intervention.

XIII. SHORT EXCURSIONS FROM MEXICO.

The Viga Canal (reached by horse-cars passing east along the southern side of the Plaza Mayor). A *pasear* by boat on the Viga can be made an affair of a couple of hours—to the *chinampas* at Santa Anita and return; of a day—to Mexicalcingo and return, stopping at the intermediate villages of Santa Anita, Ixtacalco, and San Juanico; or even of two days—through the whole length of the canal and across the western end of Lake Xochimilco to the town of the same name, stopping there all night and returning on the following day. The one day expedition certainly should be taken. There are no fixed prices for the boats, and the beginning of the cruise is almost a personal combat with a crowd of boatmen as to which boat shall be taken and what amount shall be paid for its use. For a party of four, or less, a boat should be had for not more than two dollars. For the shorter expedition, to Sta. Anita and the *chinampas*, including the return trip, not more than six *reales* should be paid. By playing the men against each other, and by going through the form of abandoning the expedition in disgust, reasonable terms may be obtained. The boats in use are flat-bottomed affairs, twelve or fi teen feet long and about four feet wide, roofed except at bow and stern, and with loose curtains at the sides, benches running fore and aft—a species of barbaric gondola. They are propelled by a pole, that the boatman operates in the bow. Almost immediately after getting under way the boat passes through the Garita de la Viga, where boats bringing merchandise of any sort to the city are halted for the receipt of the city tax. Outside of the garita a line of boats loaded with firewood usually is found ; for these great boats cannot pass through the narrow way left open under the stone arches. The first town reached is Santa Anita, a Mexican version of Coney Island. To this pretty place the lower and middle classes resort in shoals on Sunday and feast-day afternoons. It is a little town of straw-thatched houses, nearly every one of which is a shop or a restaurant (and many of them drinking places also), and everywhere there is a pervading smell of cooked *tamales*. There are swings, and places wherein lively games are played, and flower-selling places—where men and women buy garlands of brilliant-hued poppies wherewith to crown each other ; and everywhere is a crowd made up of flower-crowned people, genuinely merry and light of heart. Surrounding the town are the *chinampas,* the floating gardens that once really did float, but that now are little patches of garden ground separated by narrow canals. Here are grown flowers and vegetables for the city market, and for sale at home on Sundays and feast-days—where the popular vegetables, eaten without other sauce than liking, are huge radishes and lettuce. The church of Santa Anita is a quaint old building with a fine tower. At Ixtacalco, the next town on the line of the canal, are more *chinampas*, less gayety, a small market and a very presentable old church, dedicated to San Matias—a Franciscan foundation of more than three hundred years ago. In front of the church is a little plaza with a fountain of sweet water in its midst; and away from the plaza, along the lane that is marked by a palm-tree at its beginning, is a small, curious building that once was the chapel of Santiago. It is used as a dwelling now, and right in among its numerous inhabitants is the remnant of what seems to have been a most gallant image of Santiago—now galloping to defend the faith on a headless horse! Mexicalcingo, about seven miles south of the city, was a place of some importance before the Conquest, but now is an insignificant little town of less than three hundred inhabitants. A small monastery, and the church of San Marco, were founded here by the Franciscans at a very early period; and in Vetancurt's time, two centuries ago, the parish numbered upward of 1,500 souls. The monastery still exists, but in a ruinous condition, while the comparatively large church—built on the site of the primitive structure—is in tolerably good repair. It is rather a bleak-looking edifice. The road from Mexico to Ixtapalapan crosses the canal at this point, and a very picturesque bit is had in the juxtaposition of this bridge and a rambling adobe house shaded by a row of great old trees growing along the water's edge. This is a good place to tie up and have breakfast (provision for which must be carried along) in a leisurely fashion, preparatory to starting on the return trip: and benevolent people will give a loaf of white bread to the nice old woman who lives in the northern end of the rambling house for the use and benefit of her cat: for the cat has an inordinate craving for white bread that rarely is sa isfied. On a Sunday or feast-day afternoon, the return trip, especially from Santa Anita to the city, is one of the memorable sights of Mexico. The canal is crowded thickly with boats of all sorts and sizes, and the boats are crowded with garlanded merry-makers—tinkling guitars, singing, and on the larger boats even dancing. At this time, too, a wonderfully wizened and shocking-looking old beggar, an institution of the canal, paddles about vigorously in his canoe and reaps a very respectable harvest of alms ; and the huge passenger boats for Xochimilco and Chalco are starting on the cruise that will not end until the morning of the ensuing day. The fact should be added that, strictly speaking, the Viga canal is not a canal at all, but a navigable sluice through which the waters of the lakes Xochimilco and Chalco discharge into the lower level of Texcoco. It is possible that the name Viga is derived from the wooden bridges of *vigas* (beams) which once spanned the canal.

The Desierto (about fifteen miles southwest of the city, reached on horseback). That very crabbed chronicler, Thomas Gage, an English monk of the Dominican order who was smuggled into Mexico about the middle of the seventeenth century, thus describes, in his "New Survey of the West Indias," the Desierto in its palmy days : "Northwest-ward three leagues from *Mexico* is the pleasantest place of all that are about *Mexico*, called *La Soledad*, and by others *el desierto*, the solitary or desert place and wildernesse. Were all wildernesses like it, to live in a wildernesse would be better than to live in a City. This hath been a device of poor Fryers named disealced, or barefooted Carmelites, who, to make show of their hypocriticall and apparent godlinesse, and that whilest hey would be thought to live like Eremites, retired from the world, they may draw the world unto them ; they have built there a stately Cloister, which being upon a hill and among rocks, makes it to be more admired. About the Cloister they have fashioned out many holes and Caves in, under, and among the rocks, like Eremites lodgings, with a room to lie in, and an Oratory to pray in, with pictures, and Images, and rare devices for mortification, as disciplines of wyar, rods of Iron, hair-cloths girdles with sharp wyar points to girdle about their bare flesh, and many such like toyes, which hang about their Oratories, to make people admire their mortified and holy lives. All these Eremeticall holes and caves (which are some ten in all), are within the bounds and compasse of the Cloister and among orchards and gardens full of fruits and flowers, which may take up two miles compasse ; and here among the rocks are many springs of water, which with the shade of the plantins and other trees, are most cool and pleasant to the Eremites ; they have also the sweet smell of the roze and jazmin, which is a little flower, but the sweetest of all others ; there is not any other flower to be found that is rare and exquisite in that Country, which is not in that wildernesse to delight the senses of those mortified Eremites."

All this lovely place really is a solitary place, a wilderness, now ; but even in its ruin it is one of the most beautiful spots to be found near the city—while the remains of the cloister and the "Eremeticall holes and caves" make it one of the most curious and interesting.

San Juan Teotihuacan (twenty-seven miles out from Mexico on the line of the Vera Cruz railway). Near the village of this name are the very curious pyramids of the Sun and Moon (so-called), together with other interesting prehistoric remains. The pyramids rise in th midst of an arid region, largely composed of volcanic basalt deeply indented by numerous quarries, whence building material was obtained in prehistoric times. Although as seen from the railway the pyramids seem small in comparison with the adjacent little mountain, the Cerro Gordo, their really prodigious size becomes apparent when they are viewed from the level of the plain whereon they stand. They rise from the banks of the small river of Teotihuacan; and for more than a league in radius traces are discoverable of a large and most substantially built city. The pyramid of the Sun, according to the very careful measurements of Señor García Cubas, is 216 ft. 8 in. high, with a base 761 ft. × 721 ft. 7 in. square. The platform on the top is 59 feet from north to south by 105 feet from east to west. The pyramid of the Moon is 150 ft. 11 in. high, with a base 511 ft. × 426 ft. 5 in., and a crowning platform 19 ft. 8 in. square.* The only entrance as yet discovered is found on the southern face of the pyramid of the Moon, at a height of 65 feet from the ground. This gives inlet to a narrow descending gallery, interrupted by a deep square well, the walls of which are laid up with carefully squared stone. The axis of this gallery (observation of Señor García Cubas) coincides exactly with the magnetic meridian. Beyond the gallery the interior remains unexplored. The pyramid of the Sun has not been entered at all. To the south of the pyramid of the Sun is a large earthwork known as the *ciudadela* (citadel); a square inclosed by a mound averaging 262 feet thick by 32 feet high. In the centre of the inclosed square is a small pyramid, and upon the inclosing earth-work are fourteen small pyramids disposed at regular intervals. In the neighborhood of the pyramids are great numbers of tumuli, isolated and grouped. The most notable group of tumuli is that which borders the so-called *Calle de los Muertos* (the Street of the Dead). This curious causeway begins near the "Citadel" and, passing the western face of the pyramid of the Sun, ends at the southern front of the pyramid of the Moon—there widening out into a large circle, in the centre of which is a tumulus. Many of the tumuli have been opened, disclosing in some cases boxes of wrought stone inclosing a skull and ornaments of obsidian and pottery; in other cases (in the tumuli along the sides of the Street of the Dead) only empty chambers have been found. The conclusion arrived at by Señor Orozco y Berra in regard to these very curious remains—mainly based upon the wide divergence from any known types of the clay masks found in what may be assumed to be the older of the tombs—is that they are the work of a race older than either Toltecs or Acolhuas, of which only these monuments now remain.

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* The pyramid of Cheops is 475 ft. 10 in. high, with a base 774 ft. × 1102 ft. square.

Texcoco (on the line of the Irolo railway, 25 miles out from Mexico. Trains leave from the San Lázaro and Peralvillo stations. In the town there is a tidy little hotel, with a fair restaurant attached, kept by a Frenchman. The *pulqu e*here is particularly good). During the century preceding the Conquest, Texcoco equalled the City of Tenochtitlan in importance. In the year 1431 the legitimate ruler, Netzahualcoyotl, having deposed the usurper Maxtla (see Atzcapotzalco) was firmly established upon his throne. Of this great man it is difficult to speak in terms of too high praise. The considerate historian, Señor Orozco y Berra, thus sums his character: "Just, yet clement, compassionate of misfortune, gene ous, intelligent, an intrepid warrior, a philosopher, poet, engineer, legislator, the father of his people, he filled with his fame the world of Anáhuac. . . . . The Texcoco of his time may be called the Athens of America; as at the same period the strong, aggressive race inhabiting Tenochtitlan made that city the antetype of ancient Rome." A part of the success of Cortés was due to the fact that at the time of his appearance this kingdom was divided by civil wars among the grand-children of Netzahualcoyotl, and that one of the factions became allied with the invaders. Texcoco was the base of operations against the city of Tenochtitlan. Here the "brigantines,"* built in Tlaxcala and brought across the mountains in sections, were put together and launched through the canal over which still may be seen the *puente de los bergantines*. Pending the building of the City of Mexico, the first Franciscan mission was established here by Fray Pedro de Gante. Here for a time, when in disfavor with the Spanish king and forbidden to reside in Mexico, Cortés made his home; and in the church here remained for some years the Conqueror's bones. The existing town presents a very agreeable appearance. Its principal street is planted along each curb with a row of young orange-trees, and down this perspective is seen the fine mass of the ancient church of San Francisco; having near it the still older church, a very plain structure, that probably dates from early in the sixteenth century. In the Plaza is a monument crowned with a bust of Netzahualcoyotl; at the corner of two of the principal streets is a very handsome fountain, the gift of the philanthropist and antiquarian Señor Ruperto Jaspeado; and in addition to the church of San Francisco several other ancient churches command attention. Aztec remains are very plentiful about Texcoco. In the northwestern section of the town is the remnant of a mound composed of stones and earth, in which, in 1827, Mr. Poinsett found a regularly arched and well-built passage or sewer of stone cemented with lime; and upon which, in 1850, Mr. Mayer observed "several large slabs of basaltic rock, neatly squared and laid north and south." In the southern part of Texcoco are the massive remains of three pyramids, or mounds, each about four hundred feet along its base lines. In the person of Señor Jaspeado (whose residence adjoins the apothecary's shop not far from the church of San Francisco), persons speaking Spanish will find a most able exponent and interpreter of the town's antiquities.

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* The "brigantines" were flat-bottomed boats propelled by sails and oars. Their misleading name in English is a too free translation of the Spanish word *bergantin*.

Tetzcotzinco. About three miles east of Texcoco is "the laughing hill" (*risueña colina*) of Tetzcotzinco. Here is an enduring monument to the engineering skill and good taste of Netzahualcoyotl in the shape of the wonderful pleasaunce that he caused to be built for his amusement and recreation. The remains of terraced walks and stairways wind around the hill from base to summit; seats are hollowed in shady nooks among the rocks, and everywhere traces are found of ingenious contrivances by which the natural beauty and cool comfort of the situation were enhanced. The most important and most curious of these remains, at an elevation of eighty or one hundred feet, is that to which has been given the purely fanciful title of "Montezuma's bath"—a circular reservoir about five feet in diameter and three feet deep whenc water was distributed through many channels to hanging gardens below. In order to supply the little reservoir stupendous works were executed. Near the "laughing hill," distant half or three-quarters of a mile, is another small hill, and beyond this, twelve or fifteen miles, is the mountain chain that encircles the Valley. From the reservoir the side of the hill in which it is hollowed is cut down and levelled, as though graded for a railroad, for about half a mile; thence the grade is carried across a ravine to the adjacent hill on an embankment fully sixty feet high; thence the side of the second hill is graded for a distance of a mile and a half; and thence the grade is carried on an embankment across the plain to the distant mountains. Along the top of the level thus formed was built an aqueduct, much of which still remains in excellent preservation and testifies to the skill of its builders. It is formed of a very hard plaster, made of lime and small portions of a soft red stone; is about two feet wide, and has a conduit about ten inches in diameter—a concave trough covered by convex sections of plaster, together forming a tube. A part of this pleasuring place, though some distance from it, is the Bosque del Contador, a magnificent grove of *ahuehuetes*, inclosing a great quadrangle that probably in ancient times was a lake.

Molino de Flores. This charming country place, belonging to the family Cervantes, lies off the line of the railway about three miles west of Texcoco. Its chief beauty is a rocky ravine, plentifully shaded, in which, beside a rustic chapel, is a water-fall. The gardens watered by the stream are laid out with much taste and are filled with flowers. In their midst stands the large and handsome residence; and at a short distance below the waterfall is the mill. At times when the resi dence is not occupied strangers are admitted to the grounds by the steward.

Cuatlenchan. Not far from the Molino de Flores is the little village of this name, notable as being near to a very remarkable prehistoric relic. This is the prostrate figure in stone of an idol popularly (and perhaps correctly) styled Xicaca, goddess of waters. The figure is a huge monolith, about eighteen feet long by about four feet across, and is nearly perfect—though as much injured as was possible without recourse to drilling and blasting. The figure probably was thrown down from the crest of the hill, and certainly was defaced, by the Spaniards; but against such a very massive idol as this is even that most iconoclastic of all archbishops, the devil-defying Zumárraga, was comparatively powerless.

Tlalnepantla. The attractions of this town are limited but varied. They consist of an ancient conventual church, and bull-fights. Travellers who delight not in bull-fighting should visit the town on a day not a feast-day nor Sunday; should take the car leaving the Plaza Mayor at 1:30 P.M., and return in the car leaving Tlalnepantla at 5:40 P.M. The trip is well worth taking for the sake of seeing the many interesting little towns by the way, and still more for the lovely sunset effect—westward on the low, blue mountains, and eastward on the volcanoes—during the return. The church was begun in 1583, and probably was dedicated in 1587—which dates may be seen, respectively, on the screen of the sacristy and over the side entrance. On the outer wall of the chapel of the Misericordia is the date 1609, and upon the newly-stuccoed tower is the date 1704. This church is interesting in that its interior, saving a single altar introduced in the last century, has no been modernized. The chapel of the Misericordia is very quaint.

Tajo de Nochistongo (on the line of the Mexican Central Railway. The station of Huehuetoca is 29 miles out from Mexico). This great work was planned by the engineer Enrico Martinez to carry off the superfluous waters of Lake Zumpango—the highest of the several lakes in the Mexican valley—and so to prevent overflow into the lower lakes and the inundation of the city. A still more comprehensive plan that he had in mind was to strike at the root of the matter and make his drain deep enough to carry off the waters of Texcoco; but this, because of its great cost, was abandoned. Work was begun November 28, 1607. Fifteen thousand Indians were employed—this force being utilized by sinking shafts at different points and working headings from each shaft in opposite directions—and in eleven months a tunnel was completed eleven feet wide by thirteen feet high and more than four miles long. The inner facing of the tunnel, being of *adobe*, softened and caved; and a stone facing, being simply a vault without firm foundation, proved equally insecure. On June 20, 1629, the rainy season having set in with unusual violence, Martinez gave orders that the mouth of the tunnel should be closed—either intending by a very practical demonstration to convince the people of Mexico of the utility of his tunnel (in regard to which much diversity of opinion prevailed, and concerning which he had been engaged in an acrimonious controversy with the authorities), or, as he himself stated, being fearful that the work would be completely wrecked by the entrance of so great a volume of water. The effect was instantaneous. In a single night the whole city, except ing the Plaza Mayor, was three feet under water. During five years, 1629–34, this, "the great inundation," lasted; throughout all of which time the streets were passable only in boats. The foundations of many buildings were destroyed, trade was paralyzed, and among the poorer classes there was infinite misery. The order actually was issued from Madrid to abandon the submerged city and build a new Mexico on the high ground between Tacuba and Tacubaya. Unfortunately, before this wise order could be executed, a very dry season, during which several earthquakes cracked the ground and so permitted the water to escape, made the projected removal unnecessary. Martinez, who had been imprisoned for causing this great calamity, was released, and was ordered to execute works by which the city should be made secure against like visitations in future. He reopened the tunnel, and as an additional safeguard rebuilt the dyke of San Cristóbal. This great dyke consists of two distinct masses of, approximately, two miles and three quarters and a mile and a half in length, each portion being twenty-seven feet in thickness, and varying in height from eight to ten feet. Great as these works were, they did not afford absolute protection to the city; for the tendency of the tunnel to cave and become choked constantly threatened a repetition of the disaster of 1629. From the engineering standpoint of the times the necessity of taking out the tunnel in open cut was recognized. During more than a century this great undertaking was carried on in a desultory fashion; and at last, being taken in hand by the Consulada, or corporate body of merchants of the capital, was pressed vigorously to a conclusion between the years 1767 and 1789. In order to gain a slope so gradual from the t to the bottom as to prevent the sides from falling in, a great width had to be given to the cut at the top. For a considerable portion of its extent its width varies from 278 to 630 feet, while its perpendicular depth is from 147 to 196 feet. The whole length of the cut, from the sluice called the *vertideros* to the *salto*, or fall, of the river Tula, is 67,537 feet. A very complete view of this remarkable work can be had from the trains of the Mexican Central Railway, the line of which road is carried through the *tajo*, or cut, at an elevation of fifty feet or more above the stream.

PART III.

PROVINCIAL MEXICO.

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I. THE MEXICAN RAILWAY.

Practical Matters. At either end of the line tickets should be purchased and luggage should be checked on the afternoon preceding the morning of departure. (At Vera Cruz luggage can be sent direct from the steamer landing to the railway station, when passed by the custom-house officials). If a stop-over ticket is wanted the fact should be clearly stated, and the traveller should make sure that a ticket of this sort has been sold him. Thirty-three pounds (15 kilograms) of luggage is carried free. The excess rate for luggage is about $3.50 to Puebla, and about $4.50 to the City of Mexico per 100 pounds. Seats should be taken on the left hand side of the car in coming up from Vera Cruz, and on the right hand side in going down from the City of Mexico. On the up journey light overcoats and wraps should be carried, both as a protection from the chilliness of the higher level, and the clouds of dust which fill the car after Boca del Monte is passed. Stops of from twenty minutes to half an hour are made at Orizaba, Esperanza, and *Apizaco,* at each of which stations there is a very *fair restaurant.* Meals cost six *reales*; coffee, chocolate and bread, two *reales.*

Sights by the Way. The train for the City of Mexico starts from Vera Cruz at the atrocious hour of 5.45 A.M. Should the traveller remain awake, there is not much of interest for him to see while crossing the sandy, *chaparral* region of the coast. In leaving the city, the line traverses the fortifications and passes in sight of the Alameda and the cemetery of Casa Mata, and thence across the Laguna de Cocos, and not far from the Laguna Boticario. It was near the Laguna de Cocos that the army defending Vera Cruz in 1847 surrendered to General Scott. At La Zamorana is the junction with the steam line leading to Medellin ; and at Tejeria is the junction with the tramway leading to Jalapa. At Soledad, 26 miles out, the treaty between the Generals Prim and Doblado was concluded in 1862 (see page 68). Near this station the Rio Jamapa is crossed on a bridge more than four hundred feet long. From Soledad the wonderfully beautiful views of the mountains begin. At Paso del Macho, reached after a run through a desolate, rocky region, the line already has attained an altitude of 1,500 feet above the sea. Three miles beyond this station the iron bridge of San Alejo, spanning one of the tributaries of the Atoyac, is crossed ; a structure 318 feet long and 30 feet above the stream. Sugar-cane and coffee plantations now begin, and very beautiful parasites, of the orchid and bromelia species, are seen growing upon the forest trees. The line winds around and under—through a tunnel 200 feet long—the base of the Cerro de Chiquihuite, and immediately after leaving the tunnel crosses the Chiquihuite bridge, 220 feet long. Presently the fall of the Atoyac is seen—not a very vigorous waterfall in the dry season, however—in the midst of dense tropical vegetation. Just before reaching the station of Atoyac the iron bridge, 330 feet long, ove the Atoyac River is crossed. At this station the sharpest portion of the ascent begins, a grade of four per cent; and here the powerful double-ender Fairlie locomotives are attached to the trains. Between Atoyac and Córdoba, passing through several small tunnels, and traversing an extraordinarily fertile country clothed with a lavish growth, the line rises in a distance of 20 miles from an elevation of 1,510 to an elevation of 2,710 feet above the sea. The town of Córdoba (which see) lies a little more than a mile from the railway, in the midst of cane-fields, coffee plantations, and banana groves. The fruit for sale at this station, especially the mangoes and oranges, is the best that is offered along the line. After leaving the little station of Fortin, so named because of a ruined fort in the vicinity, the traveller should devote his attention very exclusively to the wonders, natural and artificial, of the next few miles of the line. The scenery here is of surpassing grandeur, and the railway fights its way through this wild place, through five tunnels and across three bridges. The great bridge is that which crosses the Metlac ravine. This structure is built upon a curve of 325 feet radius, on a three per cent grade; is 350 feet long, and rises 92 feet above the stream. It is of cast- and wrought-iron, rising on eight pillars from bases of masonry. A little while after crossing the Metlac bridge the beautiful valley of Orizaba comes into view, with the snow-capped mountain rising beyond. Just before reaching Orizaba, the *Cerro del borrego* (Hill of the Lamb) is rounded. On this sharp acclivity a small force of French soldiers, on the 13th and 14th of June, 1860, routed a much larger force of Mexicans.

At Orizaba (which see) are the repair shops of the railway company. From this point to Maltrata the railway runs parallel with the Rio Blanco and crosses three of its tributaries There are several small tunnels in this section. The great feature of this portion of the road is the Barranca del Infiernillo—the Ravine of the Little Hell—a wild and desolate gorge, dropping almost perpendicularly six hundred feet below the ledge on the mountain side on which the track is laid. In the far depths below is seen a little stream. Beyond the Infiernillo the line comes out into the lovely valley of La Joya—The Jewel—in the midst of which, at an elevation of 5,544 feet above the sea, is the picturesque town of Maltrata. In long, sweeping curves the line, rapidly rising, leaves the valley of La Joya and continues the ascent along a terraced way cut in the sides of the mountains. The lovely valley, and the red-tiled roofs and red-domed church of Maltrata are seen far below. Near the station of La Bota—so called because of a spot like a boot on the mountain near by—water is taken in; the source of supply being a spring struck in blasting out the grade. Winner's Bridge—named for the engineer in charge of its construction—96 feet long and nearly as many feet above the stream is crossed, and, after passing through a tunnel and a deep cut, the line comes to Boca del Monte—the "Mouth of the Mountain"—on the eastern edge of the Mexican plateau and 7,849 feet above the sea.

Practically, the remainder of the run is over level country, although the highest point on the road is still a few miles farther west. (At Esperanza, a few miles beyond, the Fairlie locomotive is detached from the train, and an ordinary locomotive substituted). This, too, is the end of the strikingly picturesque portion of the journey, though between San Marcos and Huamantla, there is a fine view of the Malintzi close at hand. and the snow-crowned volcanoes are in sight continuously Here, too, the very dusty portion of the journey begins.

and continues until the train reaches the City of Mexico. At Esperanza, about 1 P.M., a stop of half an hour is made for breakfast. A very good meal is provided for six *reales*. The prices for wines and beer are extortionate. Rooms may be had in the station hotel at $1 a day. At this point the east and the west-bound trains meet, and the military guard—a rudimentary survival—is transferred, the one returning to Vera Cruz and the other to the City of Mexico.

From Esperanza a tramway, 30 miles long, extends to Tehuacan (Hotel Diligencias); and thence a diligence is run, forty miles farther, to Tecomabapa.

San Andres Chalchicomula, lying about four miles off the line of the railroad, with which it is connected by a tramway, is the point of departure in making the difficult ascent of Orizaba. At San Marcos a bridge over the Vera Cruz line carries the track of the railway from Puebla to San Juan de los Llanos—all that has been completed of the road from Puebla to Jalapa *via* Perote, under the concession granted May 23, 1868, to Ramon Zangronio. From Apizaco a branch line extends to Puebla, a distance of 29 miles. Between the stations of Guadalupe and Soltepec, at the siding of Ococotlan, is the highest point on the road, an elevation of 8,333 feet above the sea. Excepting a slight ascent between Irolo and Ometusco, the train runs from Soltepec to the City of Mexico on a constantly descending grade. Apam is in the heart of the maguey region, and hereabouts the best *pulque* in Mexico can be obtained. That which is sold for a *medio* in little earthen pots at the stations, however, usually is so diluted with water as to be undrinkable. From Irolo, a tramway extends to Pachuca, 37 miles distant. The Irolo line of the Interoceanic Railway also connects this town with the City of Mexico. Irolo is very important point for the shipment of *pulque*. Both the Mexican and the Interoceanic railways run *pulque* trains every morning to the capital. The great plantations of maguey (*agave americana*) through which the line of the railway passes in this Apam region, indicate the extent of the *pulque* industry. Otumba possesses historical importance as the scene of the battle fought by Cortez with the Mexicans, July 8, 1520, during his retreat after the disaster of the *Noche Triste*. Darkness falls at about this point on the journey. The train enters the Valley of Mexico soon after passing Tepexpam, and about 8 P.M. arrives at the Buena Vista station.

Coming out from the City of Mexico on the morning train, starting at 6.15, as the train leaves the station the low dome of Santa Maria de los Angeles is seen on the right; beyond this, to the right, the great church of Santiago Tlaltelolco (now a bonded warehouse) adjoining the new custom-house; and on the left the grand stand and race-track of the Jockey Club. From this point the volcanoes come in sight, and remain in sight during the greater part of the day. The sanctuary of Guadalupe is passed on the left. From Guadalupe Lake Texcoco is seen on the right. Just beyond Guadalupe is seen, on the left, a powder-house, a walled enclosure with low stone towers. The branch track leading to the little town of Socoalco is passed, and the town is seen on the left. Further on one of the drainage trenches is crossed. About 6.55 salt works are seen on the left, and about 7.15 the towers of the churches of San Juan de Teotihuacan are seen on the left, and a moment later the Pyramids of the Sun and Moon (which see). About 7.35 the branch line leading to the hacienda de Zoapayucan is passed, and fifteen minutes later the hacienda is seen on the right. At Soltepec, from the eastern end of the platform, there is a peculiarly fine view at this early period of the day of the four great mountain peaks: Popocatepetl, Ixtaccíhuatl, Orizaba, and the Malintzi.

Apizaco to Puebla. A few minutes after leaving the station at Apizaco, the chapel of Santa Cruz, beside a mill and granary, is seen on the right. A moment later, on the left, is seen a charmingly composed landscape: a water-fall, a bit of cañon, and an old gray stone aqueduct. Across the valley is seen the brown Malintzi, with the smaller Cerro del Pinal at its base. Farther on is seen, on the left, the church of San Manuel and a manufactory of woollen cloth. The queer little chapel on a hill is the Calvario. Then is seen, on the left, the yellow dome of San Bernardino. Many deep *barrancas* are crossed. The little urn-shaped *adobe* buildings seen here, and elsewhere on the line, are granaries. The low stone pillars are boundary-marks. Over the hills, to the right, are seen the two towers of the Sanctuary of Ocotlan (see Tlaxcala). At Santa Anita the tramway, on the right, leads to Tlaxcala. Beyond Santa Anita, on the right, is seen the lake of Acuitlapiha. When nearing Panzacola the large cotton-mill, El Valor, with its red-domed church, is seen on the right. Near the station at Panzacola, on the right, the large building standing in the midst of a park-like enclosure surrounded by high stone walls, is the Panzacola iron foundry. After passing this station a short distance, on the right is seen the Pyramid of Cholula crowned with its church. On nearing Puebla the rancho de San Juan, a heavy stone building crowning a low hill, is seen on the right. Then the towers and domes of Puebla come in sight across the plain, with blue, low-lying mountains beyond. Just before entering the town the old fort of the Loreto is seen on a hill on the left; and beyond this the hill and fort of Guadalup

Vera Cruz to Jalapa. The tramway to Jalapa follows the ancient highway that led from Vera Cruz to the City of Mexico. The cars are drawn at a brisk pace by four mules attached to each, changed about every two hours. (On the down trip the mules usually go at a gallop). The tramway leaves the line of the Mexican Railway at Tejeria; crosses the sandy *chaparral* region of the coast, and thence onward continues through the rich tropical country on the eastern escarpment of the Plateau. At 35 miles from Mexico the National Bridge is passed, built in the early years of the present century. At Plan del Rio the Imperial Grenadiers were defeated and made prisoners in December, 1822, by General Santa Anna—a victory that virtually caused the downfall of the Emperor Yturbide. The hacienda once owned by Santa Anna may be seen from the line. At Cerro Gordo a victory was gained by the American army May 18, 1847. The scenery along almost the whole of the line is extraordinarily fine. Jalapa (which see) is reached about 4.30 P.M.

History. During the two centuries succeeding the Conquest the journey between Vera Cruz and the City of Mexico was made on horseback, mule-back, or on foot. At the beginning of the present century the journey was made from Vera Cruz to Jalapa by litter, and thence to the capital by coach. A regular diligence line was established between Jalapa and the City of Mexico in 1833; and this was extended a little later to Vera Cruz. The first concession for a railway in Mexico was given August 22, 1837, by the then President, Don Anastasio Bustamante, to Francisco Arillaga for a line between Vera Cruz and the City of Mexico. This project got no arther than a preliminary survey, which pointedly deloped the enormous difficulties to be overcome in the building of the road. A new concession was given, May 31, 1842, to Joseph Faure, for a line from Vera Cruz to the river of San Juan; and a decree issued at the same time by which two per cent. of the duties received at the Vera Cruz custom-house should be devoted to building this railroad, and to maintaining the highway leading to Perote. The general direction of the work was confided to Antonio Garay, the then Secretary of Finance. Under this concession a little more than two miles of track was laid at the Vera Cruz end of the line. Then the accidental death of M. Faure—caused by a fall from his horse while superintending construction—brought the work summarily to an end. A new concession was given, August 12, 1857, to the brothers Mosso for a transcontinental line between San Juan and Acapulco; and by these concessionaries the line, three miles in length, between the City of Mexico and the suburb of Guadalupe was brought nearly to completion. Financial difficulties brought the work to an untimely end. A decree issued August 31, 1857, declaring all previous concessions cancelled, and granting to Don Antonio Escandon a new and exclusive concession for a railway from Vera Cruz through the City of Mexico to the Pacific coast. The portion of the line already constructed was purchased by the new concessionary, and two surveys—one following the highway through Orizaba, and the other the highway through Jalapa—were made. The Orizaba route was adopted: and the City of Puebla was left off the line because the Ayuntamiento imposed upon the concessionary the payment of a very considerable sum for the privilege of bringing the railway into the city. Construction had progressed from Vera Cruz as far as Tejeria, about ten miles, when the revolution of 1857 intervened to stop the work. In 1861 a ne concession was granted to Señor Escandon that included as one of its conditions the obligation to build a branch line to Puebla; and as its most important privilege a subvention payable from a loan of $8,000,000 from the Government, on which was placed an interest charge of five per cent. per annum, the principal payable in twenty-five years. The troublous times preceding the establishment of the Empire prevented the prosecution of the work. In 1864 the Imperial Mexican Company was formed, to which Señor Escandon transferred his concession. This new organization received the official sanction of Maximilian, January 26, 1865. During the ensuing two years the line was completed from Vera Cruz as far as Paso del Macho, 47 miles; and from the City of Mexico as far as Apizaco, 86 miles. On the fall of the Empire, the Republican Government decreed (November 27, 1867) that the concession was forfeited, because the company had entered into a contract with the fictitious government set up in Mexico by the French. The concession was renewed (November 10, 1868) by an Act of Congress; the "Compañia del Ferrocarril Mexicana, limitada," was organized; bonds were floated in England; the work was placed in charge of competent English engineers; an American contractor —Mr. Thomas Braniff, the present Resident Director of the road—took in hand the more difficult portion of the work; and under these favoring conditions construction was carried forward as rapidly as was possible in view of the enormous natural obstacles to be overcome. The branch road to Puebla, putting that city in direct rail communication with the capital, was opened September 16, 1869; and the east and west tracks at last met, in the heights above Maltrata, December 20, 1872. The ceremony of blessing the road was performed, December 31st, following, in the Buena Vista station, by the Archbishop of Mexico in person, followed by a solemn service of thanksgiving in the cathedral. On January 1, 1873, an excursion party, including President Lerdo de Tejada, high officials of the Government, and other distinguished persons, left the City of Mexico on two special trains and, stopping at every city and town by the way to take part in the popular rejoicing, went down to Vera Cruz. This celebration continued for eight days, ending with the return of the party to Mexico. The road was opened to the use of the general public, January 22, 1873.

Due to the wasteful methods of its construction, to its many extrinsic misfortunes, and to the enormous outlay of money required by the very difficult character of the work, this railway, in proportion to its length, is one of the costliest railways in the world. The acknowledged expenditure of Government funds upon it was $12,575 000. The total cost of the road—main line, 263 miles; Puebla branch, 30 miles—has been fixed officially (Report of Secretary of Finance, 1879) at $36,319,526.52. This is at the rate of more than $123,000 per mile. The average net income of the road has been about $1,500,000 a year. The net income, in round numbers, for the year 1885, was $1,872,000.

II. THE MEXICAN CENTRAL RAILWAY.

Practical Matters. On through full tickets, from points in the United States to points in Mexico, 150 pounds *of luggage* will be carried free; on local tickets, *between points* in Mexico, the free allowance is 33 *pounds.* The charge for meals at the company's ea ing stations is one dollar; for coffee and bread, two reales. For diligence connections, see the company's time-table.

The train is backed across from the Mexican side of the river to the Atchison, Topeka & Santa Fé station in El Paso about half an hour before its time for leaving. The Pullman car remains closed until the examination of luggage has been completed by the Mexican customs officials. Hand-luggage usually is examined in transit between the stations; trunks, in the station at Paso del Norte. South-bound luggage is rechecked at Paso del Norte; north-bound, at El Paso.

Sights by the Way. The train leaves Paso del Norte (see p. 97) in the early evening, and runs all night through a desolate plain country, broken by low ranges of mountains, and dotted with little lakes—a region valuable for grazing purposes. In the early morning the battle-field of Sacramento (see p. 64) is crossed; two miles north of Chihuahua the train passes near the church of Nombre de Dios—a little adobe structure, washed white, that was erected soon after the foundation here of the Franciscan mission in 1694; and just before arriving at the station at Chihuahua (see p. 490) the Chubiscar River is crossed on an iron bridge 285 feet long. From the train may be seen the beautiful towers of the parish church, and the low square tower of the Mint—in which Hidalgo was imprisoned: which two sights very nearly comprehend all that Chihuahua can boast in the way of attractions. Shortly after leaving the station, the smelter of the Santa Eulalia mines is seen on the left; and beyond this, carried over a stone-arched bridge, the branch railway leading to the mines themselves. Just south of the city, west of the railway, is the rugged mountain known as the Cerro del Coronel—so named because of the mine, El Coronel, formerly worked here. The wide plain is shut in on the east by the Santa Eulalia, and on the west by the Mápula Mountains; and the morning's run is made between these ranges, which are known locally by various names. Near Ortiz, the San Pedro is crossed on an iron truss 1,050 feet long; near Santa Rosalia, the Conchos, on an iron truss 900 feet long; near Jiménez, the Florido, on a wooden truss 400 feet long; and a little south of Lerdo the Nazas is crossed on a wooden trestle 800 feet long. These streams abundantly justify in the rainy season the great bridges which span them. They have no outlet to the sea, but empty into the marshy region known as the Laguna, or Bolson (pocket) de Mapimí, and there are exhausted by evaporation. A few miles west of Santa Rosalia are mineral springs of alleged high curative qualities in diseases of a rheumatic type, but unprovided with accommodations for invalids. At Jiménez (dinner station) the northbound train, by which letters may be forwarded, is encountered. During the afternoon and evening the train skirts the western edge of the Bolson. From Conejos sulphur is shipped that is obtained from the mountains —curiously striped in long perpendicular lines—seen to the east. Lerdo (supper station) is the chief shipping point for the important cotton-growing region, of which it is the commercial centre. The town is new and uninteresting. Indifferent accommodation will be found at the Hotel del Comercio. Near Picardias the Aguanaval is crossed on an iron truss 300 feet long. Off in the mountains westward a large colony of Mormons has been established. In the evening, the point of junction with *the International* is passed at Torreon.

In the early morning of the second day from Paso del *Norte the train* is running through a broad plain, wi low-lying mountains on each side, and the range on which Zacatecas stands ahead. The once rich mining town of Fresnillo lies five or six miles west of the station of the same name. It is picturesque in its present poverty; and has a fairly good little hotel, the America. A few miles south of the unimportant town of Calera (breakfast station) the ascent of the mountain to Zacatecas begins. Hoisting machinery, engine-houses, and reduction works enclosed by fortified stone walls are seen on the mountains to the eastward. The white stone posts mark the boundaries of claims. A good view of the city (see p. 404) is had south of the station, and from the line as the train descends the southern slope. During this descent a fine view is had of the Bufa; and the main features of the *patio* reduction process may be seen in the several reduction works which the line overhangs. Three miles south of Zacatecas, the suburb of Guadalupe (see p. 407) is passed; over, and far beyond this, is seen Lake Pedernalillo, and on the farther shore of this lake the pottery kilns of the little town of Ojo Caliente. From La Soledad considerable shipments of carbonate of soda are made. The dinner station is Aguas Calientes (see p. 409). Thirty miles farther south the line crosses the *barranca* of La Encarnacion on an iron bridge 665 feet long, with a central span of 175 feet at a height of 134 feet above the bed of the stream. From the station, the town of La Encarnacion is seen a couple of miles westward—its most prominent feature the church of the Candelaria. There is no hotel here, only a forlorn *meson.* Beyond the town lies the white-walled *Campo* Santo; and between the town and the station the suburb of San Pedro, in which is the sanctuary of the same name. There is fine scenery before Lagos (see p. 497) is reached; and as Leon (see p. 411) is approached the great square mass of El Gigante is seen towering above the mountain-range on the left. The rich farming region known as the Bajio extends from, approximately, Leon to Querétaro. Silao (see p. 502) is the supper stop, and the point of departure of the branch line to Guanajuato (see p. 414).

(*It is advised, and assumed, that from this point southward the journey be continued by the day train.*)

At Salamanca (see p. 508), gloves (one dollar), leather garments, baskets, and straw hats are brought to the train for sale; at Irapuato—the point of departure of the Guadalajara branch (see p. 508)—little baskets of strawberries (four reales); and at Celaya, *dulces* (the best make is La Fama: the boxes vary in size, and in price from one to four reales). From the station at Celaya (see p. 488) the beautiful yellow-tiled dome and minaretted tower of the church of the Carmen are seen; and, just after leaving the station, the track of the Mexican National Railway is crossed. Just south of Querétaro (see p. 421) the line passes under the aqueduct and enters the exceedingly fine Cañada—a narrow valley rich with luxuriant verdure and overhung by great masses of bare brown rocks. To the right, in the order named, are seen the cotton-mills of San Antonio, La Purísima, and Hercules. At San Juan del Rio (dinner station) *riatas* are brought to the train for sale (one and two reales). Hence the line ascends to the plain of the Cazadero (so named because of the great hunt organized here in 1540 by the Indians in testimonial of their good-will toward the Viceroy Mendoza), and here, near Leña, the highest point (8,132 feet) is passed. The descent into, and the run through, the beautiful Tula Valley is altogether lovely; quite the best portion of the entire journey. At El Salto a branch of the Mexica

National is encountered; and just beyond this town, through the Tajo de Nochistongo (see p. 328), the line enters the Valley of Mexico. On a clear evening the snow-capped volcanoes may be seen against the eastern sky.

History. The articles of association of the Mexican Central Railway Company were signed in Boston, February 21, 1880; February 25th, following, the charter of the company was issued under the general railroad law of Massachusetts; April 3d, following, President Diaz transferred to Robert R. Symon and others the charter of a railway (issued to a company also styled the Central, and forfeited for non-performance of contract); September 8th, following, a concession was granted that gave the company a subsidy of $15,200 per mile of completed track, with other valuable privileges and immunities, and provided that at the end of ninety-nine years the line shall pass in good condition and free of debt to the Republic—when the Republic shall purchase all the stations, workshops, rolling stock, etc., at a valuation, and, if the property then is sold or leased, shall give the company the preference as purchaser or lessee. Track-laying began from both ends of the line in September, 1880, and (upon the completion of the bridge at La Encarnacion) the north and south tracks met, March 8, 1884. The line was opened formally, April 10th following. In addition to the main line, the company's concession provides for an east and west line, from Tampico through San Luis Potosí to Aguas Calientes, work upon which is well advanced (see map); and from *Irapuato* to Guadalajara. This last-named section was *pushed forward* rapidly during the year 1887, and was *completed,* April 17, 1888.

III. THE MEXICAN NATIONAL RAILWAY.

Practical Matters. On through full tickets, from points in the United States to points in Mexico, 150 pounds of luggage will be carried free ; on local tickets, between points in Mexico, the free allowance is 33 pounds. South-bound luggage is rechecked at Nuevo Laredo ; north-bound, at Laredo. The charge for meals at the company's eating stations is one dollar, Mexican money. Practically, there is no detention at Laredo. The transfer from train to train is made in a union station. On south-bound trains the Pullman car remains locked until after the examination of luggage has been made by the Mexican customs officials at Nuevo Laredo. For diligence connections, see the company's time-table.

Sights by the Way. The train leaves Nuevo Laredo in the early evening, and for several hours runs through a desolate *chaparral* plain. Thence onward, almost to Saltillo, the scenery is extraordinarily fine. Beyond Lampazos, to the right, rises the long, level-crested Mesa de los Catujanos ; an elevated table-land of 80,000 acres, 1,400 feet above the plain, that is accessible only by a single narrow path. Lampazos, on the confines of the free zone, has been for many years a notorious resort of smugglers. Bustamante is one of the frontier settlements of Tlaxcalan Indians, made between the years 1680 and 1690 for the purpose of holding in check the Indians of the North. At Villaldama a branch line (2-feet gauge) extends for sixteen miles through *the mountains to* the Guadalupe mines. As Monterey *is approached* the Cerro de la Silla (Saddle Mountain), *with its curiously* cleft crest, rises on the left ; beyon this is the Cerro de las Mitras (Mountain of the Mitres), and between the two sweeps the great purple mass of the noble Sierra Madre. After leaving Monterey (see p. 407) the line ascends toward the plateau through the valley of the San Juan. Between Monterey and Garcia the mountain-scenery scarcely can be surpassed in grandeur —the mountains rising in sheer, bare masses to a great height. Only less impressive is the scenery onward through the cañon of the San Juan until Los Muertos (so named because of an Indian massacre here in ancient times) is passed. But, owing to the unfortunate arrangement of the present time-table, all this scenery must be taken for granted by the traveller, for the whole of it is lost in the darkness of the night—unless, indeed, by spending a night at Laredo, another at Monterey, and a third at Saltillo, the journey be made by the mixed trains which run through by day.

South of Saltillo (see p. 501) the line passes the battle-field of Buena Vista, or Angostura (see p. 64), and continues to ascend until Carneros is reached. In the broad valley beyond, the haciendas of La Ventura and El Salado are passed. Vanegas is the point of departure of a branch line, leading to the towns of Cedral and Matahuala. The town of Catorce, one of the three great silver-mining towns of Mexico, lies high up in the mountains eight miles from the station of the same name. The only access to Catorce is by a narrow trail, on horseback or muleback. There is no hotel here, but venturesome travellers can secure food by foraging for it, and lodging in a *meson*—and will be rewarded by seeing a Mexican mining town in all its primitive picturesqueness. Charcas, also off the line, in the foot-hills, is a town of the same sort as Catorce, but less interesting. South of San Luis Potosí (which see the line continues through a region of wide, fertile valleys ; in one of which is the great hacienda of Jaral. Dolores Hidalgo (see p. 55) is an unimportant town, but possesses an historic celebrity that makes it famous throughout Mexico. Here still remain the church in which the patriot Cura Hidalgo ministered, the house in which he lived, and the garden where he kept his hives of bees. The line continues past Atotonilco (see p. 454) down the valley of the Laja to San Miguel de Allende (see p. 450) ; south of that city, passes through the Laja cañon, and then onward through a wide valley to Celaya (see p. 488). At this point the Mexican Central Railway is crossed. From Celaya southward a broken country is traversed between the valleys of the Laja and Lerma ; and the Lerma is paralleled, more or less closely, thenceforward to its source in the mountains of La Cruz—the western range that borders the Valley of Mexico. The woollen mill that is the main reason for the present existence of Salvatierra (see p. 502) is close by the railway. In this region are many picturesque villages—the houses of stone, with high, peaked, thatched roofs. Acámbaro (see p. 485) is the point of departure of the branch line running westward to Morelia and Pátzcuaro. Through a series of broad valleys set around with mountains having rounded crests and long, flowing curves, and through, or along the edges of, the cañons by which these valleys are united, the line continues southward, passing the towns of Maravatío (see p. 498) and Solis, and skirting the mountain known as the Mineral del Oro, because of the gold workings carried on in its flanks. Beyond Flor de María a short cut is made across a low divide, through the Ixtlahuaca tunnel, into the Toluca Valley. Here the fine peak of the Nevado de Toluca comes in sight, and on the left is seen a very beautif dome-like mountain: the *Cerro del Señor*—the Hill of our Lord. This was a place of pilgrimage in times past, and upon its heights still exists the little sanctuary in which great numbers of sinner pilgrims were wont to pray. From Toluca (see p. 503) the track crosses the valley in a straight line, parallel with the ancient highway leading from the City of Mexico to the west coast —a very important highway in former times. The Great City of Lerma—the small town seen on the left, embowered in trees—received its striking title in this way: Toward the end of the sixteenth century there was established here a band of robbers that did a very good business in robbing the companies of merchants on their way to and from the Pacific ports. In order not to spoil their own trade by driving travel absolutely off the highway, the freebooting fraternity instituted a regular system of tolls; a pro-rata payment on all valuables carried over the road. The robber band finally was broken up by one Martin Roelin de Varejon, about the year 1613. In return for his good work, Varejon was given permission to ask a favor of the king, and he asked that the village which he had purged of its robber denizens should receive the official title of La Gran Ciudad de Lerma. Therefore this town of less than twelve hundred inhabitants officially is styled the Great City of Lerma, even until the present day.

Beyond Lerma the ascent begins of the mountains of La Cruz, the line following the windings of the Lerma River—here but a small stream—and crossing numerous *barrancas* on trestles. The rear platform is the most desirable portion of the train during this ascent, for the windings of the track afford a succession of very beautiful views. The divide is crossed at La Cima (the Summit) on the western edge of the Plain of Salazar, at a height of 10,635 feet above the level of the sea. Just before reaching the station of Salazar the line passes through a picturesque cañon in which, on the left, are seen the *Tres Peñas*—three curiously formed rocks which seem to have strayed hither from Monument Park in Colorado. Near the station of Salazar—but upon the wagon-road, invisible from the train—is the monument erected, October 30, 1851, in commemoration of the victory over the Royalist forces that was gained here, October 30, 1810, by Hidalgo (see p. 56). The descent into the Valley of Mexico is a memorable experience. After passing through the tunnel of San Martin, a series of entrancing views begins, constantly broken and shifted by the windings of the train, that continues until the descent is accomplished—more than an hour. The whole beautiful Valley of Mexico lies spread out at the traveller's feet—broken by low hills, and belts of wood, and little towns; in its centre the City of Mexico, the sunlight flashing from the many-tiled domes of the churches; to the south of the city, the castle-crowned hill of Chapultepec; to the north, the hill of Tepeyac, with the Church of Guadalupe hanging low down upon its flank; beyond the city, the glittering waters of the Lakes Xochimilco, Chalco, and Texcoco; and beyond all, the great snow-capped peaks of Popocatepetl and Ixtaccíhuatl, rising faintly against the bright eastern sky.

The line descends the rugged Hondo Valley, crossing numerous deep *barrancas*, and—at Dos Rios—the main stream on an iron bridge 200 feet long and 90 feet high. A little before reaching Naucalpan, the Sanctuary of Los Remedios (see p. 445) is seen on the left, and near it the towers and arches of the abortive water-works. Chapultepec is clearly in sight, on the right, across the valley and beyond it the towns of Tacubaya and San Ange

The line passes through the town of Tacuba, close by the church of San Gabriel; and a minute or two later—on the left, beside the little church of San Estéban—is seen the gaunt, half-dead tree of the Noche Triste. (See p. 312.) And then the train traverses the western suburb of the City of Mexico and stops at the Colonia Station—and the journey is at an end.

Western Division. On leaving Acámbaro the line ascends the mountain-slope west of the town—from which height there is a lovely view of the lake-dotted valley; crosses a divide, and enters the Valley of Cuitzeo, a great part of which is covered by the lake of this name. The large mills, unfinished, and the unfinished aqueduct, just beyond the hacienda of Andocutin, are the remains of an abortive manufacturing enterprise of forty years ago. Along the edge of the lake are numerous works for the extraction of salt, by primitive methods of evaporation. The little town of Arraró is supported by this industry. Morelia (see p. 445) is reached in the early evening, and the remainder of the run to Pátzcuaro is made after dark. The return journey, however, is in the early morning—along the southern shore of Lake Pátzcuaro; across the divide (7,200 feet) at Cima; past the ancient town of Tiripitío, an Augustinian foundation of 1537; down the beautiful cañada de Coincho—where a glimpse may be had of a charming water-fall; past the warm baths of Coincho—a great resort of the Morelianos; and so back to Morelia again.

History. A concession, generally known as the Palmer-Sullivan concession, was granted to the Mexican National Construction Company by an act of the Mexican Congress of September 13, 1880, for the following named lines of railway: From the City of Mexico to the Pacific coast at the port of Manzanillo, or between that point and La Navidad, passing through the towns of Toluca, Maravatío, Acámbaro, Morelia, Zamora, and La Piedad; and from a point on the foregoing line between Maravatío and Morelia to a point on the northern frontier at Laredo, or between Laredo and Eagle Pass, passing through the towns of San Luis Potosí, Saltillo, and Monterey; the railway thus constructed to be three feet gauge. Other concessions granted the right to extend this system from the port of Matamoras, through Mier, to Monterey; and from San Luis Potosí, through Zacatecas, to Lagos. These concessions guaranteed the payment of a subvention of $11,270 per mile on the line from the City of Mexico to the Pacific, and of $10,460 per mile on the line to the northern frontier; granted other valuable privileges and immunities, and provided (upon substantially the terms already cited, in the case of the Central) for the passage of the property to the ownership of the government at the end of a term of ninety-nine years. All of these concessions were consolidated and harmonized by the general concession granted January 10, 1883. By the law of June 30, 1886, among other modifications of the concession, the company was given the right to increase the whole, or any part, of its line to standard (4 ft. 8½ in.) gauge.

Construction began, October 14, 1880. The northern division was completed from Laredo, through Monterey to Saltillo, 236 miles, September 14, 1883; the southern division was completed from the City of Mexico, through Toluca, Acámbaro, and Celaya, to San Miguel de Allende, 254 miles, November 29, 1883—leaving a section of 349 miles to be completed on the main line. Work was suspended until 1887. The gap then was filled in, and the main line was completed November 1, 1888. The western division was complet from Acámbaro, through Morelia, to Pátzcuaro, 98 miles, June 1, 1886. The Matamoras division is completed to San Miguel (not to be confounded with San Miguel de Allende), 75 miles. The section between Zacatecas and the suburb of Guadalupe, 5 miles, operated at present by animal traction, was purchased in 1881. The company also has acquired, by purchase, the line between the City of Mexico and El Salto, 41 miles; and, by lease, the line (through Texas) from Laredo to the port of Corpus Christi, 161 miles. Twenty-eight miles of track has been laid east from the port of Manzanillo. By the concession of June 2, 1883, the company was granted the right to construct a line of railway completely around the City of Mexico (making connections with the several railways) with branch lines to Tlalpam, San Angel, and Contreras. Of this line, known as the *Cintura*, or Belt, the important section that connects the several railways entering the city with the Mexican national tracks is completed and in operation.

IV. THE INTEROCEANIC RAILWAY.

Practical Information. The two divisions of this line (which connect at Los Reyes, ten miles out) start from separate stations in the City of Mexico, the Peralvillo and San Lázaro, both on the eastern side of the city (see map). A time-table is published in *The Two Republics.* The baggage allowance with each ticket is 33 pounds. In going to Irolo, the journey can be made more comfortably by the Mexican Railway; but expeditions by this line certainly should be made to Texcoco, Amecameca, and Cuautla.

The Interoceanic Railway, built under a concession granted in April, 1878, is intended to connect Vera Cruz and Acapulco, *via* the City of Mexico. The Morelos division is completed to Yautepec, a point 98 miles southwest, and the Irolo division to Calpulalpam, a point 74 miles northeast of the City of Mexico.

Sights by the Way. *Irolo division.* On leaving the Peralvillo station there is a very fine view of the city, with the church of La Soledad conspicuous in the foreground. The long, red-brick building, on the outskirts of the city, is the Government Artillery School (distinct from the Chapultepec institution). The *adobe* butts, used for artillery practice, may be seen a half mile or more eastward of the building. Lake Texcoco is seen on the left. The canal of San Lázaro is crossed, and immediately thereafter is passed the Peñon—its most conspicuous building, the large bathing enclosure, within which is the church. The branch-track here extends to stone-crushing machinery. From a little beyond the Peñon the line parallels that of the Morelos division to the station of Los Reyes, where the two tracks are close together. From this point the line swings to the northeast and skirts the lake, though at a considerable distance from it. Soon after leaving Los Reyes the quaint little *adobe* town of Tecamachalco is passed on right, and on left the larger town of La Magdalena. Later, on left, a walled *corral*, with flanking towers, over which is seen the church of Chimalhuacan; far away, to right, with a background of blue hills, the dome of San Vicente de Chicoloapam; on right, still against the blue hills, the tall towers of the church of Cautlenchan; near, on left, the tower of San Bernardino; far away on right the *churches of Xotla*; on left, close to track, the gaudy *rancho*, belonging to General Gonzales, of Chapingo *on hill on right*, towers and dome of San Diego. Th

Texcoco (see p. 323) is reached. Beyond Texcoco, the most notable sight on the road is the great aqueduct near Zempoala—built about the middle of the sixteenth century by Fray Francisco Tembleque, and still, although in bad order, substantially sound. This great work, usually spoken of as the Arcos de Zempoala, is thirty-seven miles long, is carried across three valleys on high arches, and has (at the point passed by the railroad) one arch that is 82 feet high with a span of 64 feet. From Texcoco to Irolo the line runs through the *pulque* country.

Morelos Division. On leaving the station of San Lázaro, the Artillery School is seen on the left, with the hill of the Peñon and Lake Texcoco beyond. As far as Los Reyes the line parallels the ancient causeway, formerly the highway to Puebla. On right is seen the marshy borders of Lake Chalco, alive with wild-ducks. At Ayotla, a very picturesque adobe town with hedges of organ-cactus, fresh fish are sold in baskets (four *reales*) and a cheese made hereabouts, put up in rushes (one *real*), that is not nearly so good as it looks. From this point the volcanoes come into sight, and are the chief feature of the landscape during the remainder of the journey. At La Compañia tramways lead to Chalco (on the right) and to Tlalmanalco (on the left). Beyond La Compañia, on the left, is the town of Cuatlenchan, built upon the long steep side of a high hill that is crowned by the church. The line skirts the base of the Sacro Monte (see Amecameca) and cuts directly across the pathway formerly followed by the religious processions between the parish church and the shrine. Until the little town of Ozumba is reached the grade is upward, from the level of the Valley of Mexico to a pass in the encircling mountains. A very fair breakfast is served at Ozumba for four *reales.* Wine, one dollar a bottle; beer, two *reales;* excellent pulque free. This place is famous for its delicious bread.

From Ozumba the descent begins. Its steepest portion is in the next ten miles, where the line twists backward and forward along the sharp declivity in order to obtain a sufficiently easy grade. At several points in this curving descent three lines of track at different elevations lie close together. From Nepantla, famous as the birthplace of Sor Juana Inez de la Cruz (see Amecameca), the descent is much less steep; but all the way to Cuautla the road is down hill. Throughout this descent the rugged scenery, dominated by the snow-capped volcano, is surpassingly fine. For a long while during the descent the great church of San Miguel, in the Indian town of Atlatlahutla, is in sight on the right; and when the train passes south of it the large monastery, now abandoned, is seen. The town really is large, but the many straw-thatched huts are so small, and so hidden by the trees, that the great church seems to stand alone. Another Indian village farther on, Tetetlecingo, is notable for the curious nomenclature of its inhabitants. Among the leading families are the Scorpions, Squashes, Snakes, Peaches, Fleas, Apricots, and Spiders! The curious little circular buildings of adobe, with conical thatches of straw, frequently seen during the descent, are used in some cases as granaries; when a little elevated from the ground, with a place for a fire beneath, they are used as vapor-baths. Near Yecapixtla, on the left, are seen a number of large trees, looking very like open umbrellas. The level regularity of their lower branches is due to the cropping of cattle: every twig within reach has been eaten away. As Cuautla is approached the large sugar *hacienda* of Santa Inés seen on the right. Beyond Cuautla (see p. 494) the line continues through the cane-country, girdled by magnificent mountains, to Yautepec—a charming little town in which all the picturesque features of Cuautla are repeated, and are intensified by advantages of situation which Cuautla does not possess. This is the present terminus of the line. Hence horses may be taken to Cuernavaca, a ride of about five hours; and from Cuernavaca the return to the City of Mexico may be made by diligence.

V. MINOR LINES OF TRAVEL.

Railways. The most important road, other than those already named, is the International—a line 383 miles long that was opened for traffic, March 1, 1888, and that extends from Piedras Negras (opposite the Texan town of Eagle Pass) to Torreon, on the line of the Mexican Central. A through Pullman car is run from Spofford, on the Southern Pacific, to Torreon. At Eagle Pass the train is halted; and at Piedras Negras there is a stop of about half an hour for supper and for examination of luggage by the customs officials. In order to provide for all contingencies in the way of waiting for trains at Torreon, a small hotel has been erected there. It is advisable to telegraph to the Mexican Central ticket agent at El Paso an order to reserve Pullman car accommodation for points beyond Torreon. On through full tickets, from points in the United States to points in Mexico, 150 pounds of luggage will be carried free; on local tickets, between points in Mexico, the free allowance is 33 pounds. For diligence connections, see the company's time-table. From a point near

Sabinas a branch road is projected to run to Lampazos (on the line of the Mexican National) and is completed as far as Hondo, where a soft coal is extensively mined. The most important town on the line is Monclova, founded by order of the viceroy of the same name in the year 1686. The International Railway, substantially, is a part of the Southern Pacific system, and was built without any subsidy from the Mexican Government.

The Sonora Railway was built under a concession granted September 14, 1880; was ready for traffic in October, 1882, and was opened formally, November 25th following. This line extends from Benson, Arizona, through the frontier town of Nogales, southwest to the port of Guaymas (see p. 496) on the Gulf of California, a distance of 363 miles. The baggage allowance between Benson and Nogales is 100 pounds; between Nogales and points south, 30 pounds. The train service is maintained with ordinary railway cars.

A very profitable little road has been built between Mérida and the port of Progreso, a distance of 23 miles. with branches from Mérida to Calkini (27 miles); Mérida to Sotuta (25 miles); and Mérida to Tixkokob (20 miles), that is mainly engaged, as is also the line from Progreso to Conkal (19 miles), in the carriage of henequen. From Vera Cruz a line extends (44 miles) through Medellin to Alvarado (see p. 432). From Puebla lines extend to San Marcos and Libres (58 miles), to San Martin Tesmalucan (23 miles), and to Izucar de Matamoras (28 miles). The branch line from the Mexican Railway at Esperanza toward Oajaca has been completed as far as Tehuacan (31 miles); the Sinaloa and Durango road has been built from Altata to Culiacan (38 miles); and 67 miles of road have been built on the Isthmus of Tehuantepec. Many of the short line named above are operated by animal traction. The Mexicans have taken very kindly to tramways. They are cheaper to build and to operate than steam railways, and are a less violent transition from pack-trains, carts, and stage-coaches. On both the city and suburban lines freight-cars are run, and the freight traffic of the longer lines of tramway is an important item in the general receipts.

Diligence Lines. The very fair diligence service throughout the greater portion of Mexico enables an energetic traveller, blessed with a fair allowance of health and bodily strength, to go almost anywhere. Information in regard to the lines of Southern and Southwestern Mexico may be obtained in the Capital, at the Officina General de Diligencias, in the rear of the Yturbide Hotel. The time-tables of the several railways give information in regard to diligence connections.

Coastwise Steam Lines. Local agents must be consulted in regard to dates.

Vera Cruz and New Orleans, calling at Tuxpan and Tampico. Sailings semi-monthly.

Progreso and Frontera, calling at Champoton and Carmen. Sailings irregular.

Pacific Mail Steamship Co. Steamers leave New York and San Francisco semi-monthly, calling at Acapulco, Manzanillo, San Blas, and Mazatlan.

California and Mexican Steamship Co. A steamer leaves Guaymas on the 17th of each month for La Paz and Mazatlan.

Redo Line. A steamer leaves twice each month from Guaymas for La Paz, Altata, Mazatlan, San Blas, Chamela, and Manzanillo.

NOTE. *In order to facilitate necessary future extension, incident to the rapid growth of railways in Mexico, a gap of seven pages here is provided in the plates.*

VI. PUEBLA DE LOS ANGELES.

Station to Hotel. Tramways lead from the several railway stations to the Plaza Mayor, fare 6¼ cents. Carriages from the principal hotels meet arriving trains at the station of the branch line of the Vera Cruz Railway. The drivers of these carriages will attend to the transfer of luggage, at a charge of two *reales* for each piece.

Hotels. At the Hotel Diligencias, a very picturesque establishment, reasonably comfortable rooms, and fair food can be had for $2 a day and upward, according to rooms. Very similar accommodations, though with less picturesque surroundings, can be had at the Hotel Español at the same price. The Hotel Universal is not quite so good as these, though its prices practically are the same, but it is worth seeing because of its curious tiled walls and tiled *patio*. The Gran Hotel de America, at the northeast corner of the Plaza Mayor, has a pleasant outlook, but does not profess to be quite first-class The rates here are: for a room facing on the Calle de la Compañia, six *reales* a day; meals (coffee, breakfast, and dinner), six *reales* a day. At all of these hotels a considerable reduction will be made for terms of a week or a month.

Baths. The warm baths of San Pablo, five blocks west and three blocks north of the Plaza Mayor; and of Santiago, on the west side of the Paseo Nuevo, are delightful. There are baths also in the Estanque de los Pescaditos, two blocks north and three blocks east of the Plaza Mayor; and in the Hotel Universal in the irst block from the northeast corner of the Plaza Mayor.

Public Offices. The post-office is in the block east from the southeast rear corner of the cathedral. The telegraph office is one block east and half a block north of the Plaza Mayor. The custom-house is in the second block east from the southeast corner of the Plaza Mayor. The office of the diligence company is in the Hotel de Diligencias.

Shopping. The more characteristic products of Puebla are baskets and mats made of colored straw, that may be bought in the market; fruit and other objects wrought from Puebla onyx, which, with clay figures, may be bought in the principal shops; tiles and pottery (see page 10) which can be bought to the best advantage at the potteries—as the Fabrica de Guadalupe and other establishments east of the Matamoras (Cholula) railway station; and a peculiarly good soap that may be bought in the grocery stores (*tiendas*).

Tramways and Carriages.—Tramways extend from the Plaza Mayor to all parts of the city, cars are run at intervals of fifteen minutes. Fare, 6¼ cents. Carriages may be hired in the Plaza Mayor for four *reales* an hour. The most comfortable carriage to be hired in the city can be procured at the Hotel Español for six *reales* an hour.

Railway Excursions.—Several railways centre in Puebla, affording possibilities of interesting excursions into the surrounding country. All of these, with the exception of the steam line to San Marcos, and thence to San Juan de los Llanos, are operated by animal traction. Private cars can be hired at reasonable rates, excepting on the San Marcos steam line, and for any hour. A car to *and from Cholula*, seating sixteen people, can be hired *at the Matamoras* station for $10—and affords by far the *pleasanter* way *of* making this expedition.

Site and Characteristics.—Puebla, capital of the state of the same name, a city of 70,000 inhabitants, at an elevation of 7,100 feet above the sea, is at the extremity of a branch line from the Mexican Railway, 117 miles from the City of Mexico, and 207 miles from Vera Cruz. It maintains extensive manufactories of cotton cloth, pottery, and glass-ware, together with minor manufactures, and is the centre of a very considerable general trade. It is built on uneven ground, on the side of a gently sloping hill; a fortunate arrangement that makes its drainage excellent, and that, by lessening the severe effect of its aggressive right-angles, adds materially to its picturesqueness. The two great volcanoes, Popocatepetl and Ixtaccíhuatl, are in full view, west of the city, and, being much closer than to the City of Mexico, and without intervening foot-hills, are far more impressive and magnificent. (See below, Suburbs.) The streets are delightfully clean, and comparatively broad. The street-crossings are little causeways—very necessary during the rainy season. A striking feature of the city is the lavish architectural use of richly colored glazed tiles. Not only upon the domes and outer and inner walls of the churches are these tiles used, but for exterior and interior decoration of a great majority of the houses. One of the most curious houses in the city, in the first Calle de Mercaderes, has its entire front covered in tile mosaic work. In this respect the church of Nuestra Señora de la Luz and the ex-convent of Santa Rosa (now an insane asylum) also are remarkable. For purposes of use and decoration a great deal of excellent wrought-iron work will be found in both churches and houses—the finest example being the beautiful gratings of the choir in the cathedral.

The Plaza Mayor is a pretty garden in the centre of the city. The new *paseo*, on the western edge of the city, is a melancholy pleasure-ground, forsaken and forlorn. The old *paseo*, in the northeast quarter of the city (see below, Suburbs) is one of the most charming places in Mexico. The principal market, one block west and two blocks north of the Plaza Mayor is exceptionally interesting. The colored-straw baskets and mats, for which Puebla is celebrated, with other curious Indian manufactures, may be bought here. The Jardin Botanico, seven blocks north and one block west of the Plaza Mayor, is a pretty spot, in which is the distributing reservoir (*caja de agua*) of a department of the city water-works.

Public Entertainment. The leading theatre of the city is the Guerrero, on the north side of the Plaza Mayor. The Teatro Principal is in the Plazuela de San Francisco, four blocks north and two blocks east of the Plaza Mayor. The theatre of the Sociedad Artístico-Filarmónica is in the Calle del Correo Viejo, one block south and half a block west of the Plaza Mayor. The old bull-ring is on the east side of the Paseo Nuevo, five blocks west of the Plaza Mayor; the new bull-ring is close to the church of San Francisco. There is a tivoli connected with the baths of San Pablo; another with the baths of Santiago, and a third with the baths of the Estanque de los Pescaditos.

Suburbs. A very good thing to do, the morning after arriving in Puebla, is to walk to the northeastern corner of the town, thence through the old *paseo* and up the hill beyond to the fort of Guadalupe, thence across to the fort of the Loreto, and thence down the causeway and back into the city. If sufficient energy remains unexpended, the traveller will do well then to mount the cathredral tower (fee, one *real*). The result of this expedition will be to give him a very good understanding of the topography and general features of Puebla.

Walking two blocks east from the Plaza Mayor, and four blocks north, the Plazuela de San Francisco is reached. Turning here to the right, beside the handsome fountain, and passing the old bull-ring on the right and the chapel of Dolores on the left, the Atoyac is crossed on a stone bridge, and the triangular plazuela is reached on which fronts the church of San Francisco (which see) and, on the right, the monastery building, now a barrack, and the disused church of the Tercer Orden. Here, on the left, the *paseo* begins: a little park terraced above the Atoyac (a tiny stream in the dry season), and thickly planted with fine old trees. From the farther end of the *paseo*—which is not more than a quarter of a mile long—a path leads upward, passing on the left the curious mass of churches composing the Calvario and the little church of the Piadosas, and on the right the fine church of San Juan del Rio, with corrugated dome of brick-work. Beyond these churches the ascent is steeper, but the path—along the ancient causeway that is carried on an old stone bridge across a deep gulch in the hill-side—is not especially difficult. Up and down this causeway went the religious processions in the days when the hill was crowned not by a fort, but by the church of Guadalupe that has given it its name.

This hill is famous in the annals of Mexican history, for here was won, in 1862, the battle of the Fifth of May. Strictly speaking, this victory was only a repulse. The Mexican forces, 2,000 strong, commanded by General Zaragoza, were defended by earthworks and fortifications improvised by cutting down the walls of the church of Guadalupe. An additional force of 2,000 Mexicans occupied other points in and about the city. The French troops, 6,000 strong, under General de Lorencez, attacked the fort with great vigor. They were signally repulsed. In itself this battle was not a very important one; but it marked a turning-point in the affairs of the nation, and its moral effect, in inspiring the Mexicans to continue their gallant defence of their country, cannot be overestimated. A far more brilliant affair occurred here five years later, when, the situations being precisely reversed, General Porfirio Diaz took Puebla by storm (April 2, 1867), and made prisoners of its French defenders. In the interval between these battles the existing stone fortications on the hill of Guadalupe had been erected. The interior of the church of Guadalupe now is a kitchen garden, in which the garrison—a pleasant old fellow, who will be delighted to earn a couple of *reales* by showing the points of interest, and giving a somewhat imaginative account of the battle—grows lettuces. At the side of the church is the great cistern, within which may be seen a cross wrought in the masonry, that in former times supplied the sanctuary with water. Adjoining the church is the ruined house in which dwelt the padre capellan. In the roofless cloister lie two brass 18-pounders, with the date of their founding and founder's name, "J. & E. Hall, 1844." In the rear of the ruined house a stairway descends into a crypt, that in war-time was used as the magazine.

From the northeast angle of the fort is to be seen one of the great views of the world: three snow-crowned volcanoes, and a fourth mountain that stops just beneath the snow-line, at 13,000 feet above the level of the sea. Due east, over the low hill of Amaluca (where General Forey's headquarters were established), is seen the crest of Orizaba; to the left, the Cerro del Tecolote (a long, broken hill rising between two smaller ones); to the left, the height of the Malintzi; to the left, far away, the Cerro del Conde; to the left, a gradually rising line tha in the west, culminates in the peaks of Ixtaccíhuatl and Popocatepetl. In the foreground, a little north of west, is the fort of the Loreto; over beyond the city is the Cerro de San Juan, crowned by an hacienda with three great arches in its façade; and directly over this hill is seen the church of Los Remedios upon the Pyramid of Cholula.

From the northwest angle of the fort the city of Puebla is seen spread out like a map. The church with a red façade is San José; beyond this, on the other side of the city, is San Augustin; to the left, with square, two-story tower and grayish-white dome, Santo Domingo; nearly in front of this, with dark, brownish tower, the Concepcion; to the left, with brilliant little yellow dome, Santa Teresa; to the left, with small red dome San Cristóbal; to the left the towers of the Cathedral; close to this, still to the left, the great yellow dome of the Carmen, and the red dome of San Angel de Analco; to the left, the blue dome of the Compañia, surrounded by trees; to the left, the glistening white dome of the Soledad; and then the great tower of San Francisco rising beside the Atoyac at the foot of the hill; just south of the city are seen the suburbs of Jonaco and Los Remedios.

A half mile north of this fort, at a lower level, on the hill of the Loreto, is the fort of the Cinco de Mayo, that encloses the abandoned church of the Loreto within its walls. This quaint little church is the foundation of a pious Indian of the past century, whom the Virgin of the Loreto miraculously preserved from death, on this very spot, in the midst of a dreadful tempest. The fort, although really of recent construction, is of so antique a type that it might very well have been planned by that eminent military engineer, the late Captain Tobias Shandy. A few soldiers do garrison duty here, but no very severe discipline is maintained, and the fort may be entered without a pass. For the accommodation of processions to and from the old church, a causeway was built descending to the city. This is now ruinous, and the fine arch at its lower extremity, on which, with other figures, is a carving of the Santa Casa de Loreto, and which is surmounted by a ruinous figure of San Miguel, is falling into decay. Passing the red-domed church of Santa Anita, on the left, the Atoyac is crossed on a stone bridge just below a pretty little fall. The turn to the right, by the cavalry barracks, leads directly to the plaza and church of San José.

Education. Colleges and schools are maintained by the State, municipality, church, and various societies. The Colegio del Estado, formerly the Colegio Carolina, in the second block east from the south side of the Plaza Mayor, founded in the past century under the administration of the Jesuits, is a well-appointed institution, provided with cabinets of natural history, physics, chemistry, a library, of 12,000 volumes, and a staff of twenty-eight professors. In this building is the interesting State museum, and the State meteorological observatory. The school of medicine, one block south of the cathedral, in the street running east and west, compares favorably with the similar institution in the capital. In this building is housed the public library (open daily, excepting Sundays and feast-days, from 9 A.M. to 12 P.M., and from 3 to 5 P.M., in which is a collection of 26,000 volumes. Other notable educational institutions are : the Colegio Seminario, founded by Bishop Romano in 1579 ; the Escuela de Artes y Oficios (trade school), in the second block east from the northeast corner of the Plaza Mayor ; the Colegio de Infantes ; the Escuela Normal, and th Colegio Católico del Sagrado Corazon.

Academy of the Fine Arts.—Midway in the second block east from the northeast corner of the Plaza Mayor. Open to the public on Mondays and Thursdays from 10 A.M. to 12 M.

Charitable Institutions. An institution in which, with reason, the citizens of Puebla take great pride is the Casa de Maternidad (Lying-in-Hospital), recently erected upon what was the plaza of San Agustin (one block south and three blocks west of the Plaza Mayor). This admirable charity was founded by the will of Luis Haro y Tamarez, who bequeathed $50,000 for its foundation and $100,000 for its endowment. The State Hospital General, founded before the year 1659 by Bishop Palafox y Mendoza, is a well-appointed institution, maintaining more than 150 beds. There are also hospitals for the insane; a charity hospital for children, founded in 1877; a State orphan asylum, founded by Bishop Palafox y Mendoza early in the seventeenth century; a poor-house; an office for gratuitous vaccination. A Junta de Beneficencia admirably supplements the workings of these and minor charitable institutions.

Public Buildings. The sessions of the State Legislature are held in the old Commercial Exchange (Alhóndiga), on the north side, east corner, of the Plaza Mayor. The courts sit in the building (formerly the Colegio de San Pantaleon) midway in the second block south from the southeast corner of the Plaza Mayor. The State Penitentiary, west of the northern end of the Paseo Nuevo, is one of the best-appointed and best-managed institutions of its kind in Mexico. It was projected in 1844, and recently has been completed in a very satisfactory manner. Incorporated in its structure is a portion of the old church of San Xavier. The city maintains a jail and house of correction.

The Cathedral. The corner-stone of the first church was laid in the year 1532, by Bishop Zumárraga; and four years later, August 29, 1536, was laid the corner-stone of the first cathedral. Both of these buildings have disappeared; although it is probable that a portion of the nave of the first church is a part of the present Sagrario. The date of the founding of the existing cathedral is uncertain; but it is known that by the year 1636 the building was well advanced. It was consecrated April 18, 1649; but since that date material additions have been made to it, including the south or "new" tower, erected some time in the last century. It is built upon the south side of the Plaza Mayor, and is slightly elevated upon a stone platform, or terrace. Upon the limits of this terrace, enclosing the atrium, an iron railing is in course of erection (1886) that, with a monument within the atrium, will constitute a memorial to the late Pope Pius IX. This work, under the direction of the Sociedad Católica, was begun with solemn ceremonials September 1, 1878. The railing comprehends statues of the Twelve Apostles; intermediate pilasters representing the Doctors of the Church, with the especial heresies or heretics over which or whom they have notably prevailed; crosiers, representing the Apostolic jurisdiction; the arms of the Republic; angels crowning the pillars, in reference to the angelic protection that the city of Puebla claims in its name, and in fact has received. Upon the principal gate will be basso-relievos representing the founding of Puebla; the laying of the first stone of the Cathedral; the consecration of the Cathedral; and the commission having the erection of the monument in charge. Crowning the pillars of the gateway will be statues of Charity and Hop
Upon many of the panels of the railing are inscri

the names of the donor, or donors, of that particular section.

Elevated upon its terrace, the Cathedral stands out boldly from the surrounding buildings. On the west front rise two lofty towers, and between these is the main entrance, surmounted by stone mouldings and basso-relievos in white marble. Over the central doorway is the date, 1664, when this portion of the building was finished, and above this is a crown from which depends the insignia of the order of the Golden Fleece. Over the doorway to the right is a basso relievo representing San Francisco receiving the Stigmata ; and over the entrance to the left one of Santa Rosa presenting the crown of flowers to the Infant Christ in the Virgin's arms, The building is 323 feet long by 101 feet wide ; has an interior height of 80 feet, and is surmounted by a fine dome. An inscription upon the "old" tower tells that it (the tower) cost $100,000. In this tower are eighteen bells, the largest of which weighs upward of nine tons The building is of very massive construction, with heavy buttresses, the whole of a dark stone resembling blue basalt.

In its interior adornments this cathedral is the finest in Mexico; although the effect of the lofty nave is much injured by the choir, surmounted by the organs and tribunes, in its centre. The aisles are divided off by massive columns, and the floor is laid in colored marbles. The interior is in course of renovation (1886), under the direction of Señor Leandro Tello, a native of Cholula, and of Indian extraction. The sound judgment and excellent taste displayed in his work is another evidence of the artistic instinct inherent in the Mexican people. The high altar, begun in 1789 and finished in 1819, is the work of Manuel Tolsa, and cost more than $110,000. It is composed of a great variety of Mexican marbles, the onyx peculiar to Puebla predominating. The bronze figure of the Purísima, crowning the tabernacle, also is by Tolsa, and the other decorative figures are after his designs. Beneath the altar is the sepulchre of the bishops, a rich and beautiful crypt in which Puebla onyx is used lavishly.

The choir, of stone, is closed toward the altar by beautiful iron, swinging, gratings, wrought in 1697, by the master Mateo de la Cruz. The two organs are encased in richly carved wood, and adorned with figures of angels blowing trumpets. The side entrances are through carved wood doors. The interior is a marvel of marquetry work, of which the culmination is the door, with its inlaid picture of St. Peter, that gives access to the shrine above the Bishop's seat, where is preserved a thorn from the crown of Christ. All of this beautiful work, including the music-stand surmounted by a figure of San Juan Nepomuceno, is the work of the master Pedro Muños. On the stalls, inlaid, may be read the date when Muños began his work, 1719, and the date when he completed it, August 24, 1722. Between the choir and the altar, a little to the left, is the pulpit and sounding-board, carved from Puebla onyx.

Outside of the aisles are the several chapels, each enclosed with a fine iron railing. The Capilla de los Reyes was restored in 1886, but in admirable taste. The dome is painted by Villalpando. There is an old and faded picture of the Assumption, of good quality. The shrine contains the little figure of Nuestra Señora de la Difensa, a little miracle-working lady with very charming attributes.

The Capilla de San José contains a notably fine figure of San José by the Puebla sculptor, Jose Villeg

Cora, and admirable figures of Santa Ana and San Joaquin. Here is preserved a very beautiful ivory crucifix, sent as a present to Bishop Vazquez, by Gregory XVI. The tomb of this good bishop is in front of this altar, and some part of his virtues are told upon the marble slab let into the floor.

The Capilla de los Relicários has a beautiful old altar of carved and gilded wood in which pictures are inserted. Here, in a silver urn, are preserved the bones of the *beato* Sebastian de Aparicio (see below, Church of San Francisco), together with many antique little boxes and urns in which relics of one sort and another are preserved. Ranged in rows on each side of the chapel are busts of many saints. In the breast of each of these figures, visible behind a small pane of glass, is a scrap of the bones of the saint himself.

The Sacristy is in keeping with the cathedral. The walls are covered with paintings set in carved and gilded frames. The chests of drawers for the vestments are of a dark wood, richly carved. Two beautifully carved tables, covered with slabs of onyx are in the room ; and wrought of onyx also is the laver against the east wall.

The Chapter Room (*sala capitular*) is a vaulted and domed apartment hung around with portraits of fifteen of the Bishops of Puebla. The set is not complete here, the remaining portraits being in the Episcopal Palace. In the centre of the west wall hangs a beautiful painting of the Assumption, and a portrait of Gregory XVIII. To the right of these is a portrait of the Emperor Charles V. and beneath, a portrait of Fray Julian Garcés, first Bishop of Puebla. To the left is a portrait of Leo X. and beneath, a portrait of the late Bishop of Puebla, Sr. Dr. D. Francisco P. Verea. Partly obscured by the pictures are very rich hangings of Flanders tapestry, that tradition declares were presented to the Cathedral by Charles V. There are some fine carved chairs here, and a carved table with a top of onyx. In the adjacent vestry is a collection of portraits of eminent canons of the cathedral.

In addition to those named, the more notable pictures in the Cathedral are: On the north outer wall of the choir four pictures by Ibarra—an allegorical representation of the Holy Sacrament; an Assumption; the Apparition of Nuestra Señora de la Merced to San Raymundo de Peñafort (one of the best pictures in the Cathedral); and a Santa Leocadia. On the south wall of the choir are two more pictures by Ibarra; a Virgin and Child, to whom San José and San Miguel are offering the fabric of the Cathedral, and a Child Jesus on a globe, with the Virgin, surrounded by a glory of angels. On this southern side of the choir, on the altar of that saint, is a very good figure of San Nicolás, by Cora. In the Capilla de la Soledad are very impressive pictures illustrating the Passion. In the Capilla de los Relicários is a lovely painting, very dark with age, of the Dolores of Acazingo. In the Capilla de San Pedro is a very fine San Francisco. The fourteen pictures of the Stations of the Cross are by Cabrera, but as they were "restored" in 1885 their value as examples of that artist's work has vanished. In the Sacristy, the Triumph of Mary (north wall), the Triumph of the Cross (east wall), Faith destroying Idolatry, and the several allegorical works hanging above these, are all by Echave. The Last Supper (west wall), Christ washing the Feet of the Disciples (east wall), and the Virgin protecting the chapter (south wall), with the pictures above of the Apparition of the Virgin del Pilar and San Yldefonso receiving the Scapulary, are all by Ibarra.

Adjoining the Cathedral is the parish church of

Sagrario, a quaint and interesting building that contains some fine carvings by Cora ; a beautiful font of onyx in the baptistry, and, over the altar, a picture by Zendejas, of especial interest in that it was his last work and was painted when he was ninety-two years old.

San Francisco. After the Cathedral, this is the most interesting church in Puebla. It was founded in 1532, in a very humble way, by the good Franciscan brother Motolinia, who selected for it the effective site above the Atoyac, where now, in front of the church, is the beginning of the Paseo Nuevo. The existing church building dates from 1667, although in later times it has received some alterations and additions. Its tower is unusually high and well proportioned. The structure is of a dark, bluish-brown stone, with a façade of brick ornamented by panels of tiles, and by carvings in stone and statues. The central basso-relievo represents San Francisco receiving the stigmata. Adjoining the church to the south is the convent building, now used as a military hospital ; and beyond the hospital, westward, are the now abandoned chapels of the Santa Escuela and the Tercer Orden. The convent property extended as far west as the existing bull-ring, which occupies a part of the ancient garden.

The interior of the church is cruciform, without aisles ; and the great single nave is so fine in its proportions and size, and is covered by so noble a vaulted roof, that not even the Doric absurdities introduced in later times have wholly spoiled it. The choir, in a gallery over the entrance, is upheld by an exceptionally flat arch. Tradition declares that the architect who planned this arch entertained grave doubts as to its stability. Therefore, when *it was finished,* he incontinently betook himself to parts *unknown,* leaving the monks to take the risks attendant upon removing the false-work. These, prudently, took out the supporting beams by setting fire to them: and to the wonder of all the arch remained firm. And it continues firm now, at the end of two hundred years. The high altar is of relatively modern construction and is not especially impressive. In the tabernacle is preserved the greatly venerated image of Nuestra Señora de los Remedios, usually styled La Conquistadora. This little figure, about eight inches high with a tiny baby upon its arm, carved in wood, and now worm-eaten and crumbling, was presented in Coyoacan by Cortés to his friend the Tlascallan *cacique* Don Axotecatl Cocomitzin, in thankfulness for the aid given by this chieftain at the time of the Conquest. This fact is attested, and the identity of the image is established, by documents duly drawn on the 22d of August, 1582. The interior of the church is violently frescoed. The only paintings in it that merit any attention are those in the choir—the one portion of the church proper that has not been harmed by renovation. In the choir, too, are some finely carved wooden stalls, and a delightful old organ.

Opening from the north side of the church, separated from it by a grating of wrought iron, is the chapel (formerly of the Conquistadora) of San Sebastian de Aparicio—a lay brother of the Franciscan order, born 1502, died 1600, who first introduced oxen and wheeled carts into Mexico; who for many years drove an ox-cart post over the Vera Cruz road between Jalapa and the capital, and who in 1542 began, and for a long while thereafter continued, an ox-cart post over the dangerous Tierra Dentro road, through the Chichimec country, between the City of Mexico and Zacatecas. In the course of his long life Fray Sebastian encountered many perils, and, being loved by the Blessed Virgin and certain of the saints, great numbers of miracles were wrought in his behalf. The especially interesting feature of his chapel is the collection of paintings illustrating his life, in which many of these miracles are set forth. Strictly speaking, Fray Sebastian is not yet a real saint. He was made a *beato* by Pius VI., in the year 1790, and now is in a fair way to be canonized at no distant day.

Two other pictorial lives of saints are hung upon the walls of this chapel: San Diego de Alcalá and San Pascual. The chapel has not been renovated, fortunately, since long before it was relinquished (October 14, 1794) by her little Ladyship, the Conquistadora. It is a well-proportioned cruciform structure, built before the year 1672, with a dome over the nave and a smaller dome over the choir. In the west transept is a very quaint picture of the apparition of Our Lady of Aranzazú, in which, notably in the figure of the shepherd, there is excellent workmanship. The bones of Fray Sebastian, enclosed in a silver case, formerly were enshrined in the beautiful old altar. They now are in the Capilla de los Relicários of the Cathedral. The image now upon the high altar is that of San Antonio de la Torre—a curious old picture of the saint holding the infant Christ upon his arm, brought hither when the Chapel of San Antonio in the base of the tower was closed. There are some excellent wood-carvings in this chapel, probably by Cora.

The sacristy of the church contains interesting portraits of the first Franciscan missionaries to Mexico, usually called the "Twelve Apostles," and a Last Supper and Holy Sepulchre, of fair quality. In the lavatory is a beautiful laver of tile-work, over which is a portrait of the eminent Franciscan missionary in Mexico (1683–1726), Fray Antonio Margil de Jesus, with the disciple who accompanied him upon his dangerous mission to Jalisco. There are some pictures here, also, from the closed convent and closed outlying churches ; and others, from the same sources, in the curious little burial chapel east of the chapel of San Sebastian Aparicio. Of these a few are interesting because of their subjects or quaint treatment.

The chapel of the Cordon, opening from under the choir, has been dismantled ; and that of San Antonio de la Torre has been not only dismantled but walled up. The chapel of San Juan, north of the church and separate from it, has been entirely abandoned to secular uses. The chapel of the Tercer Estacion, just east of the chapel of San Juan, is disused. The chapel beyond this, on the opposite side of the street, San Cyrenio, never was a part of the Franciscan establishment. The old burial-ground of the convent, in the rear of the chapel of the Tercer Estacion, difficult to gain access to, is both interesting and picturesque.

La Compañia. This Jesuit foundation, under the invocation of the Espíritu Santo, and under the patronage of Don Melchor de Covarrubias, dates from April 15, 1587. The existing church, completed in the year 1690, is a massive and elegant building, the exterior ornamented with a rich and effective arabesque in stucco and surmounted by towers and a tiled dome. The two large towers rest on open arches, through which the sidewalk of the street is carried ; and these archways, as well as the open porch between the towers, may be closed by wrought-iron gratings. Flying buttresses, rarely seen in Spanish-American architecture, are sprung across the roof of the aisles to the walls of the nave. The interior effect is of space, lightness, and strength ; but the massive character of the work is relieved by an elegant richness of detail. The altars are of a comparatively modern date, and the chief interest of the interior, after its architectural qualities, centres in its paintings and carvings. The fourteen pictures of the Stations of the Cross possess much merit; there are finely carved figures of the Twelve Apostles upon the twelve corinthian columns which support the vaulted roof, and there is a very good figure of San Ignacio Loyola on the altar at the end of the south aisle.

The sacristy contains some beautiful marquetry work, dating from 1726; a great picture by Joseph Carnero, "The Triumph of Mary;" and a very rich altar containing pictures by Juan de Villalobos. In a niche in the dome of the sacristy is a carving, life size, three quarters length, of the patron. In the ante-sacristy is a fine "Descent from the Cross," and a fascinating old table of inlaid work.

San Cristóbal. This church was founded, in connection with a foundling hospital, in the early part of the seventeeth century. In later times (Dec. 9, 1687) its invocation was changed to that of the Purísima Concepcion, but it commonly is spoken of by its primitive name. The façade is of dark stone, similar to that used in the cathedral, and similarly is relieved by carvings and by inserted basso-relievos of white marble. The interior effect of extraordinary richness is produced by the ceiling of intricate stucco-work into which figures are introduced. Under the vault of the choir is a portrait figure of the Venerable Fray Juan Escoto. The very fine figure of San Cristóbal, in the choir, and other carvings are by Cora. One or two of the pictures are worthy of attention. The pulpit is of onyx. The curiously raised seats at the sides of the nave are for men; the seats in the nave are for women—an arrangement very unusual possibly unique. In the year 1886 this church was restored—with a wholesome and commendable attention to the strict meaning of that much abused word.

Other Churches. Other especially notable churches are: Santa Clara, notable for its fine arched roof—and for the buttresses added shortly after it was erected to keep this roof from caving in, and also for possessing in its *relicário* thorns from the crown of Christ; San Antonio (formerly known as Santa Barbara) a church much reverenced because in the monastery of which it was a part San Felipe de Jesus, the Mexican proto-martyr, lived his by-no-means-saintly novitiate, and because it possesses in its *relicário* a scrap of this saint's skin; the beautiful old church of Nuestra Señora de la Luz, notable even in Puebla for its lavish tile-work; the curious group of churches composing the Calvario; the church of San José—the saint who protects Puebla from lightning, and whose image venerated in this church is carved from a lightning-riven tree—in which is a very rich sacristy and the beautiful chapel of Jesus Nazareno; the church of La Soledad, upon which vast sums of money have been spent and which contains a singularly fine *camarin*. In all, there are forty-five churches in Puebla; and in the careful study of these any one with a taste for the curious and quaint can spend several delightful months.

History. Concerning the founding of Puebla an edifying local chronicler writes:* "Passing by the tradition that in ancient times, before the blessed light of Christianity ever shone in these parts, the unregenerate heathen saw visions of angels marshalled in mighty hosts in the heavens above where the city now stands, let us come at once to a stable groundwork of ascertained fact. In the year of our Lord 1529 came to Tlaxcala the illustrious Fray Julian Garces, the first consecrated bishop of the Catholic Church whose feet, shod with Pontifical holiness, ever trod in this heathen Edom. Even before his coming the project had been mooted of founding somewhere in these parts a town that might be a resting-place in the long and weary walk from the coast to the City of Mexico. With this project the new Bishop was in hearty accord; yet was he uncertain in his mind as to where best might be placed the new town.

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* *Puebla Sagrada y* Profana. Informe dado a su muy ilustre *Ayuntamiento el Año* de 1746. Por el M. R. P. Fray Juan Villa *Sanchez, religioso* del convento de Santo Domingo.

"As all know, it ofttimes happens that one dreams in the night of those things of which one thinks most by day. Thus it was that one night this venerable gentleman, being retired to the humble bed upon which he took his scanty rest, dreamed a prophetic dream. In his vision, while his spirit was controlled by a superior power, he beheld a most beautiful plain (*hermosísima vega*) bounded by the great slope of the volcanoes westward, broken by two little hills a league asunder, dotted by many springs, and cut by two rivers which gave abundant water and made all things fresh and green. And as he gazed, in pleased amazement, at this charming place, lo! he saw two angels who with line and rod measured bounds and distances upon the ground—as do those who plan the founding of great buildings and mark where shall be wide streets and open squares. And having beheld this vision, the Bishop awoke.

"Straightway he set himself, that very hour, to searching for the site that, as his vision had shown him, was chosen of the angels. And as he walked, being, no doubt, divinely ordered in his goings, he came to the very plain that he had seen in his dream. Then gladly he exclaimed: 'This is the site that the Lord has chosen through his holy angels; and here, to His glory, shall the city be!'"

Fray Toribio de Benevente, better known as Motolinia, gives in his "Historia de los Indios de Nueva España" a different version of the founding—an account that exalts the minor friars at the expense of the angels. He writes: "The City of the Angels which is in this New Spain, in the Province of Tlascala, was founded with the approval and by the order of the Audencia Real, being President the Bishop Fuenleal, at the urgent request of the minor friars [Franciscans]. These friars begged that there might be made a town of Spaniards who should themselves cultivate the earth in the manner and fashion of Spain, without wishing or having allotments of Indian slaves; that thus there might be gathered together in useful employment the many going about the country vagabond and idle. Therefore the city was founded on the 16th of April—being the day of Santo Toribio—in the year 1532. On this day came the inhabitants that were to be, forty families of Spaniards; and the Indians of the surrounding towns, a great multitude, most willingly helped the Christians—bringing materials for the first houses of straw, and singing joyfully as they gave their aid. And before the plan of the city was marked out upon the ground, was celebrated the first mass."

Although styled Puebla de los Angeles—in recognition of its miraculous founding—for three centuries and a half, the official name of the city now, in memorial of the victory of the Fifth of May, is Puebla de Zaragoza. From a military stand-point Puebla is the key to the City of Mexico, and excepting only the capital no city in the *republic has* changed hands so frequently with the *varying fortunes* of war. The chief events in its history *have been the* battles for its possession. Only to me tion the more notable of these : It was captured by Yturbide, August 2, 1821 ; occupied by Scott, without opposition, May 25, 1847 ; successfully defended against the French, May 5, 1862 ; captured by the French, May 17, 1863 ; captured from the French by General Diaz, April 2, 1867.

VII. CHOLULA.

Practical Information. Cholula is reached by a tramway from Puebla, a distance of eight miles. A special car can be chartered for the trip, for a party of sixteen or less, for $10. The regular cars (fare 2 *reales*) leave at 7 A.M., and 2.30 P.M., and leave Cholula, returning, at 9.45 A.M. and 5.15 P.M. On Sundays and feast-days the service is increased (consult local time-table). The tramway continues beyond Cholula to Atlixco. For an all-day expedition food should be carried from Puebla. Something to eat, however, may be procured at the little Fonda de la Reforma.

Sights by the Way. The ride from Puebla, across the beautiful Atoyac Valley, is very pleasant. On leaving the station is seen : on the left, the church of Guadalupe and the penitentiary (formerly, in part, the church of San Xavier) ; on the right the ruined church of San Miguelito and the cotton-mill of the Juego de Pelote ; and, beyond, the yellow dome of the church of the Corazon de Jesus and the red dome of the church of Nuestro Señor de los Trabajos. The line leaves the city through the arch of the Garita de Mexico, and for a short distance runs parallel with the tramway leading to San Martin Outside the Garita, on the left, is seen the hacienda of *San Juan*, a heavy stone building with arcaded front rowning a little hill. The mound of Cholula, with the volcanoes rising beyond, is in sight ahead, and grows more impressive as it is approached. On the left, a handsome stone viaduct carries the highway to the City of Mexico across the valley. The Atoyac is crossed on a stone bridge, from which, to the right, is seen the hacienda and cotton-mill of Santo Domingo, and ahead, to the right, the tower of the Sanctuary of Guadalupe standing upon a low hill. The church of Cuautlancingo also is seen on the right, and on the left the church of Quamospa. The station at which the car stops is at the base of the mound.

The Town of Cholula. This place, a large city in the time of the Conquest, now is a desolate little town of less than 5,000 inhabitants. It is laid out with severe regularity, surrounding a central plaza. To the west of the plaza is the market-place, still called by its primitive name, Tianquiz (market). Of the public buildings the churches are the more important. In the northeast corner of the plaza stands the old Franciscan establishment (the monastery, of course, now closed) founded prior to 1529. The existing church, dedicated to San Gabriel, was finished probably in 1604. Its most notable feature is the high altar, a modern construction that cost $10,000. Adjoining the church is the chapel of the Tercer Orden and the Royal chapel (*capilla real*). This latter, built because the church—though very large—was too small to hold the vast numbers of Indians who came to mass, is still known as the *capilla de los naturales*. It is a curious structure, now falling into decay, the great roof of which is composed of little domes, upheld by sixty-four large round columns. On the steps of the court is carved the date 1608, while on the stone cross is graven 1660. Probably the earlier date refers to the founding of the chapel, and the latter to its fin completion—much delayed by the fact that the first chapel fell down during the night succeeding the day of its dedication. Upon the columns of the inner court of the monastery are painted the portraits of twelve of the friars who lived here in early times, including Fray Miguel Navarro and Fray Juan Osorio. On the northwest corner of the plaza is the parish church of San Pedro Tlatiltenanco, erected (probably) early in the seventeenth century. There are upward of twenty other churches in the city, of which several are abandoned; and also the church of Nuestra Señora de los Remedios on top of the Pyramid, and the chapel of Nuestra Señora de Guadalupe, on a natural hill west of the city.

The Pyramid of Cholula.* East of the Cerro de la Cruz, separated from it by plantations containing magueys and an occasional copal tree, rises the colossal mound to which, since the time of Humboldt, the name of Pyramid of Cholula has been given. It stands out boldly, with the beautiful church of Nuestra Señora de los Remedios on its summit, almost overshadowing the town of Cholula beneath. In close proximity the mound presents the appearance of an oblong, conical hill resting on projecting platforms of unequal height. At one corner the tramway has been cut through its structure, and at several places excavations have been made; which changes, with the growth of vegetation, have somewhat modified its general outlines as these ap-

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* The account here given of the mound of Cholula is in part a transcript of that published by Mr. A. F. Bandelier in his "Report of an Archæological Tour in Mexico in 1881,' a work that no *studious traveller* in Mexico should be without. This account *differs in some* important particulars from accepted high authorities; *but it is* used here because it is believed to be the highest authority.

peared at the time of the Conquest. This is proved by the earliest picture of the mound now preserved—the blazon of the coat of arms, of which the mound is a part, granted to the city of Cholula in the year 1540. Strictly speaking, the existing copy of this blazon is not a picture. It is a sculpture or graving in black lava, and is now preserved in one of the houses at the corner of the Calles Real and Chalingo. It suggests a four-storied pyramid with a truncated top. Overgrown as the mound now is with verdure, and partly with trees, and with a fine paved road leading to its summit, it looks strikingly like a natural hill, upon the slopes of which the washings of the rain have laid bare bald bluffs, and into which the descending waters have cut crevices. However, the several terraces, irregularly disposed in the matter of levels and widths, still may be clearly discerned. The lines of the base, including their irregular windings, give the following measurements: north line, 1,000 ft.; east line, 1,026 ft.; south line, 833 ft.; west line, 1,000 ft. Ascending the western face of the mound, there is a steep ascent, with a vertical rise of 71½ ft., to the first level, having here an average width of 213 ft. This level is intersected obliquely by the paved road of Spanish construction. The second ascent, with a vertical rise of 66 ft., ends at the summit of the mound, a polygonal platform paved and surrounded by a fine wall. The ascent is made by a stairway (of Spanish construction) of hewn stone, fourteen feet wide. A portal with a stone cross inside it forms the landing. Four cypress trees are planted upon this upper plateau, which forms a court around the church. The length of the plateau from east to west, approximately, is 203 ft.; and its length from north to south 144 ft. There ar
two other entrances to the upper court, one on

north, and the other on the south, to which paved roads, not steps, lead. The present appearance of the summit is due entirely to the Spaniards. There is not a trace of aboriginal work upon it. The materials of which the mound is constructed are earth, broken limestone, little pebbles, and occasional particles of lava. The earth is in the form of adobe bricks, and also is used as binding material in which the bricks are embedded. The bricks are sun-dried, not burnt. Limestone broken into slabs was used for steps, and for the stairways by which the mound was ascended; and pulverized carbonate of lime, mixed with pebbles and lava fragments, for the intervening ledges and the coating of the stairways. All of these materials were obtained near by. The size of the bricks used in the mound vary, as does their chemical composition: the one fact pointing to different epochs of construction, the other to varying sources whence material for construction was drawn. And from these facts the assumption is probable that the mound was built slowly, and with labor furnished from different localities in its vicinity. From all of which, and from other minor facts of a confirmatory nature, Mr. Bandelier draws this general and very reasonable conclusion as to the purpose for which the mound was built: "The central hill I have designated as a former mound of worship. Its shape and size, as well as tradition and the statements of eye-witnesses, agree in confirming this view. If we regard it, then, as such, it stands in reference to the other parts of the structure as the centre of a settlement on the level ground. If we imagine the plateau and aprons around it covered with houses, possibly of a large size, like those of Uxmal and Palenqué, or on a scale intermediate between them and the communal dwellings of Pecos and many other places in New

Mexico, we have then on the mound of Cholula, as it originally was, room for a large aboriginal population. The structure accordingly presents itself as the base of an artificially elevated and therefore, according to Indian military art, fortified pueblo." As to the builders of this remarkable mound, Mr. Bandelier comes no nearer to a positive conclusion than a qualified eliminative negative to the effect that seemingly it certainly was not built by the Nahuatl or Indians found in possession at the time of the Conquest. The authorship of the work therefore may be referred either to Olmecs or Toltecs. Upon its top there was found by the Spaniards a temple dedicated to Quetzalcoatl, which, with characteristic promptitude, they threw down, and substituted in its place a Christian temple. At a later date the existing church was erected, a handsome building with two towers and a dome that, proportionately to the size of the building, is unusually large.

VIII. TLAXCALA.

Practical Information. This town may be visited on the way from Puebla to the City of Mexico—taking the morning train from Puebla to Santa Ana, and the afternoon train from Santa Ana to Apizaco, where connection is made with the up train from Vera Cruz. There are two hotels in the town, San Carlos and San Francisco. The former is the more desirable, and has the additional advantage of being directly across the street from Petra's *fonda*. One dollar a day is charged for rooms; and Petra charges one dollar a day for the very fair food and excellent pulque which she provides. Single meals cost four *reales*. The tram-car passes P tra's *fonda*, but a few steps from the plaza, and it is well to alight there and order breakfast before beginning sight-seeing. There are baths in the Hotel de San Francisco.

Santa Ana to Tlaxcala. A tramway extends from the station of Santa Ana across the valley to the town. Four trips are made each way daily, connecting with all trains; fare 18 cents. The car passes from the station through the quaint little town of Santa Ana, and ten minutes later through the town of San Pablo Apetitlan—a fine wrought-iron cross on church tower—and thence down into the Valley of the Atoyac (called here, also, Axotla) at a gallop. After crossing the river is seen to the right the church of San Estéban, built upon the foundations of the house occupied at the time of the Conquest by the chief Tlahuexolotzin. The trip occupies about half an hour.

Site and Characteristics. Tlaxcala, a city of 4,000 inhabitants, capital of the little State of the same name, stands in a broken, hilly region, far down on the eastern slope of the mountains which shut in the Valley of Mexico. It has no business interests to keep it alive; and about it is an air of picturesque decay that makes it, in view of its stirring and romantic past, all the more fascinating. It straggles about a forgotten little plaza, and wanders up the hill-side toward the ancient convent of San Francisco, and down toward the river-side. The houses are of *adobe*, for the most part of but a single story, and more or less out of repair.

On the east side of the plaza is the Casa Municipal, two stories high. This is one of the oldest buildings in the town; dating, in whole or in part, from the founding here of the Spanish town immediately after the Conquest. The great stone figure in the entrance-way is not an antique. In the Council Room are copies of the portraits of the four chiefs whose staunch adherence to the interests of the Spaniards made the Conquest of Mexico by Cortés possible. These are: Lorenzo Mazihcatzin, chief of Ocotetulco; Gonzalo Tlahuexolotzin, chief of Tepeticpac; Bartholomé Zitlalpopoca, chief of Quiahuiztlan, and Vicente Xicohtencatl, chief of Tizatlan. The originals of these portraits were included in the very valuable collection of prehistoric relics, and relics of the early period of the Spanish domination, that Boturini took out of the country in 1742—all of which was lost at sea. The portraits which hang on each side of the portrait of Hidalgo are of Don Mariano Macedo, and Sr. Dr. Miguel Guridí y Alcocer, Territorial representatives of Tlaxcala in the National Congress of 1825. The curious piece of silken embroidery represents the first battle between the Spaniards and Tlaxcalans.

In the adjoining archive room are preserved: the grant of arms to Tlaxcala, beautifully illuminated on parchment, and bearing the signature of the Emperor Charles V.; a very interesting collection of idols unearthed at various times in and near the town; the standard given by Cortés to the Tlaxcalan chiefs; the robes which the chiefs wore when they were baptized; the genealogical tree of the chief Xicohtencatl; the city's charter, a beautifully illuminated parchment book bound in vellum, with the portrait of the grantor, Philip II., and his signature, with the date: Barcelona, May 10th, 1585. In the record-room are preserved many curious land-titles, and other official documents, running back to the sixteenth century. In the outer corridor is a great treasure-chest, divided within into compartments for copper, silver, and gold coin. The keys pertaining to the four locks were held by four officer of the city who collectively were responsible for the treasure.

Churches. The most interesting church in the city is that of San Francisco, a foundation of 1521. The approach to this is up a paved way, bordered by a double row of old trees, and under a triple archway that unites the bell-tower with the convent buildings (now used as a barrack). The hill-side is terraced and the outer wall of the atrium and the outlying bell-tower are on the brink of a considerable descent. The roof of the church is upheld by richly carved cedar beams. Over the entrance to the chapel of Guadalupe is a beautifully carved screen, richly gilded. In keeping with this fine wood-work is the beautiful old altar, into which are inserted illustrations of the life of the Virgin painted in 1669. The altar of Dolores was erected by the Capitan Don Diego de Tapia in 1661 *para entiero de los niños angeles,* "for the burial of the angel children." On the south side of the church, near the entrance, is a picture of Nstra. Sra. de Europa, and on the north side Nstra. Sra. de la Antigua, both very old and exceedingly queer. Near the chancel are three medallion pictures: a Trinity, Santo Domingo, and San Juan Nepomucno—the central picture especially good.

The chapel of the Tercer Orden, opening from the church, is very rich in carved and gilded wood-work, into which pictures are inserted. The high altar is strikingly fine; in the shrine is the Mexican Virgin del Pueblito, upheld by San Francisco. In this chapel is preserved the pulpit from which the Christian faith first was *preached* in the New World, as is told in the inscription: "Aqui tubo principio el Santo Evangelio en este nuevo mundo." Here also is preserved the font in which the four Tlaxcalan chiefs were baptized in the year 1520.

In two of the altars are remains of wood-carving in low relief, colored—very curious. In the sacristy of the church are several curious old pictures, of no especial merit; the primitive vestments; an ancient carved table; and an ex voto picture presented in the far past by the chief Zitlalpopoca. On the hill-side, above the church, is the comparatively modern chapel of Nstro. Sr. del Vecino, and above this a burial-place entered under a high stone arch. Below the church is the new bull-ring.

The parish church, a little removed from the plaza, has a beautiful façade of stucco, brick, and blue tiles. The interior has been spoiled by modern "improvements" and shocking frescos. In the baptistry, at right of entrance, is a picture representing the baptism of the Tlaxcalan chiefs. The beautiful little chapel of the Sagrario, in which is a very good picture of Nstra. Sra. de la Luz, is the redeeming feature of the church. In the sacristy is a curious picture of the apparition of Nstra. Sra. de Ocotlan. The dome of the church was destroyed by an earthquake in October, 1864, as a tablet at the left of the entrance records. Close by the parish church is the Capilla Real—built expressly for services for the Indians—now in ruins. The curious façade remains almost uninjured, with the arms of Spain on the base of each tower, and a statue of Philip II. Inside the choir-arch there is an inscription, but no date.

Santuario de Ocotlan. This famous shrine is upon a hill, a little more than a mile southeast of the Plaza. Tradition declares that in the first years succeeding the Conquest, a certain godly Indian, whose name was Juan Diego, was most faithful in ministering to his fellow-townsmen smitten by a great pestilence that then raged in these parts. Thinking to procure better water for the sick to drink, he passed from the church of San Fra cisco, where he had been at prayers, toward the river. And when he had come to the place where the holy well now is, where then was a grove of great pine-trees, called by the Indians *ocotes*, he heard calling him a sweet voice, which said: "God save thee, my son. Where goest thou?" And he beheld standing there the Blessed Virgin. And to her he said: "I go to bring water to them who are sick." And she answered: "I will give you water that will not only quench the thirst of them who are sick, but that will cure their infirmity." And lo! from beneath a great *ocote* there gushed forth a sweet and lively spring! Then did the Blessed Virgin bid Juan Diego search in that spot and he would find her holy image. And having thus spoken, she vanished from him, leaving him animated by a holy and tranquil joy. And when, with the religious from San Francisco, he made search—for he was minded not to go upon this quest alone—he found the image where the Blessed Virgin had declared that it would be. Then the fathers placed it in the church of San Lorenzo, where it was venerated and wrought many miracles; and with gladly given alms the shrine was built for it upon the hill, above the sacred spot where, at the Virgin's command, the water had gushed forth. And there this shrine, greatly beautified in modern times (that is to say in the seventeenth century), remains to this day.

The way to the shrine leads past the little chapel of San Nicolás, and, up the glaring hill-side, a little to the left of the chapel erected over the holy well. The sanctuary is a curious structure, with contrasting effects of white and red, standing upon the crest of the hill—from which there is a magnificent view. In the large adjoining building dwells the Padre Capellan; and here are apartments for the dignitaries of the church, who in times past came hither in great numbers on the day of festival, the anniversary of the apparition, May 3d. The chancel, transepts, pulpit, and dome, are a mass of very rich and beautiful carving, the work of the Indian sculptor, Francisco Miguel—who to the execution of this carving, and to that which beautifies the *camarin*, devoted twenty-five years of his life. The altar is beautifully wrought of silver ; and the holy figure is enclosed in a glazed silver shrine. Upon the figure's forehead hovers, miraculously, a tiny star that vanishes, and again appears. The nave was modernized between the years 1852 and 1854 at the charges of the Señora Doña Maria Joséfa Zabalza, but in a manner at once rich and elegant. This devout lady was a person of excellent taste, for an inscription, at the south side of the entrance, tells that she refrained from modifying the work in the chancel and transepts "because of its antiquity and merit"—for which virtue of omission may her spirit rest in peace! On the north wall of the nave are portraits of the chaplains who began and completed the church—Don Juan de Escobar and Don Francisco Fernandez de Sylva—devoutly kneeling on each side of the Virgin of the Apocalypse. On the south wall is a picture of Nstra. Sra. de la Luz. In the ante-sacristy the story of the miraculous apparition is told in pictures painted by Manuel Caro in 1781 ; there is a very good "Last Supper" and "Passion," by Joseph Joachim Magon, painted in 1754 ; beautiful carved benches and table ; and curious windows of Puebla onyx which let in a soft and mellow light.

The *camarin*, in the rear of the high altar, is a wonderful work of art : an exquisite arabesque of most delicate stucco-work, into which are introduced figures of the Twelve Apostles and the Doctors of the church ; th whole colored and gilded. The paintings by Juan

Villalobos—the "Virgin of Ocotlan," and a "Life of the Virgin" in panels—have good quality, but are decidedly inferior to the delicate carving. The floor is covered with two thicknesses of Mexican antique tapestry, and the room is full of small and curious objects, in the study of which an hour or more may be very satisfactorily passed.

IX. ZACATECAS.

Practical Information. A tramway extends from the railway station across the city, passing within a block of the hotel, to the Hacienda de la Merced. Cars every half hour, from 6 A.M. to 7 P.M. Fare, 6¼ cents. Trunks of ordinary size are carried by cargadores from the railway station to the hotel for two *reales* each, though more will be demanded. The best hotel is the Zacatecano (formerly the Augustinian convent), where the rate is two dollars a day; single meals, four *reales;* for a bad second choice (same rates), the Hotel Nacional. Poor baths on the Plaza Mayor, four *reales*. Very shocking carriages—which are to be shunned—are for hire in the Plazuela de San Juan at six *reales* the hour. In this plazuela common pottery is sold.

Site and Characteristics. Zacatecas (a name variously derived from a tribe of Indians known as Zacatecas; and from *zacatlan*, place where grows the grass called *zacate*), capital of the State of the same name, lies on the line of the Mexican Central Railway, 785 miles south of El Paso, and 439 miles north of the City of Mexico. It has a population of about 30,000 souls. It is crowded into a narrow ravine, and, although deep in this valley, is very nearly 8,000 feet above the level of the sea. Owing to its great altitude, its winter climate is cold and trying. Lacking a sufficient water-supply, it is dirty and abounding in bad smells. The prevalent diseases are typhus and pneumonia, each of which works great havoc in the poorly clothed and insufficiently fed population. Its situation, while highly objectionable from a sanitary point of view, renders it eminently picturesque. Above the ravine in which it is built the mountains rise on every hand ; their slopes dotted with massive stone buildings in which the work of silver reduction is carried on. Dominating the city is the curious mountain ridge, the Bufa (buffalo), upon which stands the little church of Los Remedios, founded in the year 1728, under the patronage of Don José de Rivera Bernardez. The ascent to this chapel was a favorite penitential pilgrimage in former times, and penitents who had been very wicked indeed made the ascent upon their knees. The pilgrimage to the church of Guadalupe (noticed below) also was a means by which the evil-doers of Zacatecas were brought back to grace in the godly days antedating the Reform. Nor are these penitential pilgrimages abandoned even now. On the hill of the Bufa a battle was fought, March 2, 1871, between a revolutionary army under the generals Treviño, Guerra, and Garcia de la Cadena, and the Juarez forces under General Sostenes Rocha—resulting in the defeat of the revolutionists.

The city is one of the most important mining centres in the republic—though in late years the output of silver has decreased very materially. Among its more important mines at the present time are the Veta Grande, Zacatecas, and Pánuco. In the district a great number of mines are worked, and the city, as the source of supply for this active region, possesses a very considerable business importance. A great deal of coarse red pottery is made in and near the city; a visit to a pottery will prove very interesting. The more important features of the city are its mines; its reduction works, in which the *patio* process of treating ores is carried on; its mint (which may be visited by permit); State government building, churches, orphan asylum, and hospital. Permits usually can be obtained to visit the mines; descended not by ladders but by notched sticks. But prudent people, who yet are not prudent enough to stay out of mines altogether, will wait until, at Guanajuato, they can descend into the bowels of the earth by the comparatively easy means of a stone stairway. Women-visitors are strongly objected to by the Zacatecas miners, as their entry into a mine is believed to bring bad luck. One of the several reduction works certainly should be visited. The market, in a series of terraces on the hill-side, is curious and worth seeing. In the outskirts of the city is an alameda—a well-meant attempt at a pleasure-ground that has not been crowned with absolute success. The city for the most part is built of a dark, reddish-brown stone that produces a somewhat sombre effect.

Churches. The primitive parish church was erected in 1559. The existing building (now the cathedral) was begun in the year 1612, and the first service was held in it December 8, 1625. It was not completed, however, until a century and a quarter later. It was dedicated, with most imposing ceremonies, August 15, 1752, under the advocation of Nuestra Señora de la Asuncion. It is built of brown-stone, well cut, and is ornamented with many carvings. The west front, above which rises the tower, is especially rich, being decorated with life-size statues of Christ and the Apostles set in niches between columns. This front is broken by cornices into three stories, and is surmounted by a cross. The dome is tiled. The interior is decorated in white and gold. Before the confiscation of church property the interior adornments of this church were exceedingly magnificent. The font alone, of solid silver, was worth $100,000. When the See of Zacatecas was erected, January 26, 1862, this church became the cathedral, and was consecrated as such in 1864.

Jesuit fathers came to Zacatecas in the year 1616, and in the year following their first church was erected. This having fallen into decay, the present church, La Compañia, was begun February 19, 1746, and was completed December 14, 1749. It was dedicated May 24, 1750. Standing on a levelled space upon the mountain-side, this large cruciform church, with its fine towers and tiled dome, presents a very striking appearance. The church contains a number of interesting pictures and carvings. The church of San Francisco, founded July 2, 1567 (the existing building modern), and the quaint church of San Juan de Dios, also should be visited. The Merced now is a public school; the church of San Agustin is owned by the Presbyterian Mission.

Suburb of Guadalupe. A detached section of the Mexican National Railway connects Zacatecas with the suburb of Guadalupe. The tram-cars run out by gravity at a high rate of speed, and are dragged back by six mules harnessed three abreast. Trains of first- and second-class cars leave each end of the line every hour between 6 A.M. and 7 P.M. Fare (first-class), 15 cents. Running time: Going, 30 minutes; returning, 45 minutes.

The nucleus of this outlying town is the Colegio *de Nuestra Señora* de Guadalupe, founded in the *year 1707* by Fray Antonio Margil de Jesus, fro *the Colegio* de la Santa Cruz de Querétaro. T *large cruciform* church, built in 1721, has a façade of red sand-stone, coarsely but effectively carved, surmounted by two fine towers. The interior has been materially modernized. In the sacristy is a striking "Last Supper," a good "San Benaventura receiving the Sacrament," and a very fine "San Francisco on the Monte Alverna," all painted, in 1720, by Antonio de Torres. On the stairway leading from the lower to the upper cloister is an ex-voto to San José, by Ibarra (1751); a colossal San Cristóbal, by N. R. Xuarez (1722); and a San Francisco supporting the Virgin of Guadalupe that, despite its poor quality, is interesting because it shows, in its lower plane, the more prominent of the brothers who were cloistered here when the picture was painted (about 1730), and also—in the Franciscan habit, but distinguished by a blue shirt—the patron of the foundation, Bernardez. In the upper cloister are a quaint portrait of Bernardez in very worldly garb, and a good "Last Supper." The Chapel of the Purísima (built 1845–55; the very elegant interior finished in 1886) justly is esteemed as the finest modern ecclesiastical structure in Mexico. The convent-building is occupied by the Orfanatorio de Guadalupe, founded by General Trinidad García de la Cadena, January 13, 1875. More than one thousand orphans are maintained here, and are educated in letters and the mechanic arts. (Zarapes, of orphan-manufacture, are for sale here.) The school is largely self-supporting.

History. The first discovery of silver at Zacatecas was made, September 8, 1546, by Juan de Tolosa. Less than two years later, January 20, 1548, the town was *founded* by Baltasar Tremiño de Bañuelos, Cristóbal de *Oñate*, and Diego de Ibarra; and so rapidly did it increase in population and wealth that by a royal order of *January 8, 1585*, it was raised to the rank of a city.

X. AGUAS CALIENTES.

Practical Information. The main plaza, on which are the hotels, is reached from the railway station by tramway (fare, 4 cents), and trunks are brought from the station by a compound system of tramways and cargadores at a charge of three *reales*. The Hotel Central is to be preferred to the Hotel de la Plaza because of its upstairs rooms. The rate at either is $2 a day; single meals, four *reales*. The Hotel San Marcos is only open about the time of the annual fair (April 23d to May 10th), during which period the rates of all the hotels, and of everything else that has a rate in the little city, are increased.

The best baths, famous all over Mexico, are close by the railway station. The large tanks—open to the sunshine, the temperature of the water about 96° F.—cost two reales the hour; hot tub-baths, two reales; cold tub-baths, 20 cents. An extra charge of 5 cents is made for soap and towels (*ropa*). The Baños Grandes, a half-mile or so east of the railway station, are less well appointed.

Two tramways extend from the Plaza Mayor to the railway station. Narrow-gauge: cars every twenty minutes, from 6 A.M. to 8 P.M.; running time, twelve minutes. Broad-gauge: cars every 15 minutes, from 6 A.M. to 8 P.M.; running time, 8 minutes. Fare on either: 4 cents. Connecting with the broad-gauge line, a tramway extends from the railway station to the Baños Grandes: running time, 5 minutes; fare, 4 cents. A narrow-gauge line extends from the north side of the Plaza, past the Jardin de San Marcos, to the river. Cars leave each terminus every half-hour, from 6 A.M. to 8 P.M.; running time, 12 minutes. Fare: to Jardin de San Marcos, 4 cents; to the river, 5 cents. Carriages of an eccentric type may be hired on the west side of the Plaza Mayor for four reales the hour—a rate that is increased in fair-time.

Site and Characteristics. Aguas Calientes (hot waters), capital of the State of the same name, is so called because of the numerous hot springs found hereabouts. It is on the line of the Mexican Central Railway, 860 miles south of El Paso and 364 miles north of the City of Mexico; stands in the midst of a fertile, well-watered plain at an elevation of 6,100 feet above the level of the sea, and has a population of about 15,000 souls. Because of its mild yet refreshing climate, and because of its gardens and vineyards and flowers and many trees, this is one of the most delightful places in Mexico.

The city is regularly laid out; the houses, with but a few exceptions, are only one story high—built of adobe, with window-frames and door-frames of stone. There is much good stone-work, and some good work in wrought iron, of which last the best examples are the very beautiful cross surmounting the façade of the parish church, and the almost equally good crosses surmounting the domes of the Encino and San Diego. There is a prettily laid out main plaza, in which is a monument—whereon, until it was thrown down in 1821, stood a statue of Ferdinand VII.—that now serves to commemorate the founding of the city (October 22, 1575), the declaration and achievement of Mexican independence, and the erection (May 23, 1835) of the State of Aguas Calientes. A half-mile or so west of the plaza is the beautiful Jardin de San Marcos. The more important public buildings are the Palacio de Gobierno and the Casa Municipal, both on the south side of the main plaza; the Teatro Morelos, completed October 25, 1885; the Parian and general market—each occupying an entire block and each surrounded by an arcade; the Instituto Científico, and the little Salon de Exposicion (on the west side of the Jardin de San Marcos), that is used as its name implies during the annual fair, and at other times as a school.

In the Parróquia, the best picture (chapel on right of main entrance), representing scenes from the life of San Juan Nepomuceno, is by Andreas Lopez (1797). In the church of San Marcos is a very fine "Adoration of the Magi" by Joseph de Alzíbar (1775)—who also painted the striking picture in the east transept of the little church of San Juan de Dios: a curious *devocion*, of which the central figure is San José. In the church of the Encino is a fine series: The Stations of the Cross, by Andreas Lopez (the "Descent from the Cross" ill supplied by another hand). The church of San Diego (beside which is the chapel of the Tercer Orden) both inside and outside, has a pleasing air of quaintness. In the sacristy is a large canvas, scenes in the life of St. Francis, by Juan Correa (1681). In the ante-sacristy is a good "Vision of St. Anthony of Padua," the artist unknown. Several other pictures deserve attention. In the rear of the high altar is a beautiful camarin, added to the church in 1799 (fee, one *real*; free service every Saturday morning at eight o'clock). In the crypt may be seen a much esteemed desiccated monk, sitting placidly in a jumble of skulls and bones.

XI. LEON.

Practical Information. A tramway (fare, 6¼ cents) connects the railway station and the city—a distance of about a mile. This tramway passes within a few steps of the Hotel de Diligencias. Luggage will be conveyed on platform cars for one or two *reales*, as the weight of the pieces may determine; and in the city will be carried from the car to the hotel for a medio or a real. A ca riage can be had for four *reales* for one or four perso

The Hotel de Diligencias is fairly comfortable. An annex to this establishment just across the street affords extra rooms should the hotel proper be full. Terms: $2 the day for lodging and meals. There are hot and cold baths, costing two *reales*, in the Hotel de Colon.

Site and Characteristics. Leon, a city of about 80,000 inhabitants, in the State of Guanajuato, lies on the line of the Mexican Central Railway, 965 miles south of El Paso and 259 miles north of Mexico, at an elevation of 5,863 feet above the sea. It stands in the midst of a fertile plain, watered by the little river Turbio, and in its environs are many delightful gardens and an abundance of trees. Being a city of artisans, its houses for the most part are low and small; nor does it contain many buildings of any sort especially interesting, As a manufacturing city its importance is great. Tanning, and the manufacture of leather goods—leather garments, shoes, and saddles; the weaving of *rebosos* (the cotton shawl worn by all the women of the lower class); together with a considerable manufacture of woollen goods, hats, soap, and of common ironware, including cutlery, constitutes its chief industries. The annual fair here formerly was one of the great fairs of the country. The city is regularly laid out; has a central plaza and twelve minor plazas; and among its more notable buildings are the Casa Municipal (city hall), Alhóndiga (commercial exchange), barracks, and jail. The main plaza has a fountain in its centre and is planted with trees. On one side of the plaza is the Casa Municipal; on the other three sides, *portales* lined with shops. The market is interesting, but has no especial characteristics worthy of note. Just outside the city, on the road leading to Silao, is a picturesque causeway shaded by trees that is the *paseo* of the town. This pretty place is reached by a tramway from the plaza. On the road leading to Lagos, a short distance from the city, are hot and cold springs utilized for baths.

Churches. The curacy of Leon was founded before the year 1586—for in that year the first curate, Alonzo Espinoso, was slain by the Chichemec Indians. A portrait of this unlucky cura was preserved until recent times in the sacristy of the parish church. During the ensuing two hundred years the curacy was administered by the Franciscans—by whom the existing parish church, dedicated to San Sebastian, was erected early in the last century. It was remodelled in 1834. Adjoining this is the small church of the Tercer Orden, also a Franciscan foundation. The one strikingly handsome church in the city (now the cathedral) is the Jesuit foundation of the Compañia Nueva—built upon the site of the first church of the Compañia, a small building erected in 1744. The existing church was begun August 6, 1746, and was dedicated in the year 1765 under the invocation of Nuestra Señora de la Luz (Our Lady of Light). After the erection of the See of Leon (March, 1863) it was consecrated a cathedral, March 16, 1866. It is without aisles; disproportionately long for its width (220 × 45 feet); has a fine dome and two unusually high towers—these last completed in 1878. Here is venerated the original image of Nuestra Señora de la Luz, presented to the city by the Jesuit Father José Maria Genovesi about the year 1740. The originality of this picture is attested by a certificate upon its back signed by four eminent Jesuits. Nuestra Señora de la Luz was made the Patroness of Leon, May 23, 1840, when the city government solemnly swore allegiance to her; an act that was approved by Pope Pius IX., December 20, 1851. The church of Nuestra Señora de

Angeles, also a Jesuit foundation, contains some noteworthy carvings by the artist Sixto Muñoz, a native of Leon. The oldest church in the city, La Soledad, is believed to be contemporaneous with the foundation of the town. The churches of San Juan de Dios and San Felipe Neri also should be seen.

History. When Pedro Almindez de Chirinos, one of the captains of Cortés, made his incursion northward into the Chichimec country, some of his soldiers entered the valley where Leon now stands and gave it the name of the Valle de la Señora. That there was a Spanish town here as early as the year 1552 is shown by a royal order of Charles V., dated August 12th of that year, in which he refers to the Mexican town of Leon. The formal authorization for the creation of a town in this place was given by the Viceroy Almanza, December 12, 1575; and the formal foundation took place January 12, 1576. The royal authorization for this town, however, was not given in Mexico until March 22, 1712. It was made a city by the Legislature of Guanajuato shortly after the Independence.

XII. GUANAJUATO.

Practical Information. Railway tickets, and luggage checks, are good on the tramway leading up from Marfil as far as the station of El Cantador. From El Cantador the tramway continues to the Jardin de la Union, in the heart of the city. Fare, 5 cents; luggage, *10 to 25 cents* the piece. Cargadores will carry luggage from the tram-car to the hotel for one real the piece, or two *reales* for an extra-large trunk.

The most desirable hotel is the Union (formerly the

Suiza, and still known by that name). **Rates:** $2 a day for each person occupying a room alone; $3 a day for two people in one room (two beds). There is one pretty little apartment—bedroom, parlor, and balcony—the price for which, for two people, is $6 a day. The boarding-house of Doña Maria Carrada has only a few rooms, and these are not very good; but the food is better than can be obtained elsewhere. The rate here is $1.50 a day; single meals, four *reales*. Both of these public houses overlook the Jardin de la Union. The Hotel Baños is less desirable, but it has the advantage of somewhat purer air. Rates: $1.25 a day. There are good baths in the Hotel Baños. Hot or cold bath, 4 *reales*; Russian bath, six *reales*.

All the tramways centre at the Jardin de la Union. Line to El Cantador, every 20 minutes from 6.20 A.M. to 7.40 P.M.; running time, about 10 minutes; fare, 5 cents. Line through El Cantador to Marfil, every 40 minutes from 6.20 A.M. to 7 P.M.; running time, about 35 minutes; fare, 10 cents. Line to the Presa, every half-hour from 6 A.M. to 9.30 P.M.; running time, about 20 minutes; fare, 10 cents.

Guanajuato is very rich in pictures. The more important are: In the sacristy of the Parróquia, a San Andrés Avelino dying at the altar, and a San Juan Nepomuceno confessing the Princess Joan of Bavaria, both by Vallejo; in the Compañia, the singularly fine series of saints, by Cabrera; the series illustrating the life of San Felipe Neri, after Cabrera, by Amado Mireles (the originals are in the church of the Oratorio, in San Miguel de Allende); the illustrations of the life of the Virgin, *artist unknown*, unequal in merit, but including some fine *works—all* in the body of the church. Two large and *noble canvases* by Cabrera, in the sacristy; The Chi

Jesus blessing San Francisco Regis and San Francisco Borja (west), and the Child Jesus blessing San Ignacio Loyola and San Francisco Xavier (east). "The Triumph of Mary," by Ibarra, in the choir, is in such bad condition that the original merit of the work cannot be estimated. In the chapel of the Santa Casa (left of main entrance), a good copy of Murillo's San Juan de Dios (original in Academy of San Carlos) and a fine San Nicolás Tolentino (artist unknown) interceding for souls in purgatory. In the sacristy of San Diego is a very fine "Last Supper of San Francisco" (artist unknown).

History. The name *Guanajuato* is a corruption of *guanashuato*—meaning, in the Tarrascan tongue, "hill of the frogs;" and this name was given to the settlement because the Tarrascan Indians found here a huge stone in the shape of a frog that they worshipped. Tradition tells that the discovery of silver here—believed to have been in the mine of La Luz, in the San Bernabé vein—was made accidentally by some muleteers in the year 1548. The first formal settlement is believed to have been made in 1557;* the charter for a town was granted in 1679; and in 1741 the charter for a city. Guanajuato was captured by Hidalgo's mob of revolutionists (see p. 55) September 28, 1810. The present annual output of the mines is about $6,000,000.

Site and Characteristics. Guanajuato, capital of the State of the same name, lies fifteen miles east of the line of the Mexican Central Railway. A branch road leads from Silao (986 miles south of El Paso; 238 miles north of the City of Mexico) to the suburb of Marfil, a distance of twelve miles, whence a tramway extends into and through the city.

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* *These early* dates cannot be given precisely. The records of *the city were* burned in 1810.

The city is built in a deep and narrow ravine, terraced on each side in order to give additional standing room for houses. The mouth of the ravine is at Marfil, and its further extremity, ending against the mountain side, has no outlet. The Plaza de Mejia Mora has an elevation of 6,830 feet above the level of the sea. The general effect of the city—narrow and irregular streets, broken by sharp acclivities, along which are ranged fortress-like houses—is eminently mediæval. This antique effect is lessened, however, by the bustling activity that pervades the place—and along the narrow streets are carried telephone and telegraph wires! In the dry season Guanajuato is notoriously unhealthy. In the season of rains, when it is washed clean, the health of the city is excellent. Owing to its situation, it is liable to dangerous inundations. Of the many violent floods which have occurred here, the worst was in the year 1760, when a great loss of life and property occurred. The latest serious inundation, also attended with a considerable loss of life, was in the night of June 7, 1885. At the upper end of the ravine (reached easily on foot, or by the tramway) is the Presa de la Olla. Here the valley widens a little, and the stream descending from the mountains fills a succession of reservoirs built one below the other in terraces. Beside these reservoirs, and across the dams confining them, winds the road; and scattered along the road are a number of handsome residences, with gardens and many trees. In this charming place the band plays in afternoons and evenings of Sundays and feast-days. In the city proper is the pretty Plaza de Mejia Mora—where a mural tablet designates the house in which the eminent engineer and first Mexican aëronaut, Benito Leon Acosta, was born.

The most impressive building, dominating the city, is the great Alhóndiga de Granaditas. This was erected by the Intendente Don Juan Antonio Riaño in the year 1785, and served—as its name implies—as a commercial exchange. As already stated, this building was captured by Hidalgo; and when Hidalgo was executed in Chihuahua, with Allende, Aldama, and Jimenez, the heads of these patriots were sent to Guanajuato and exposed upon the walls of this building. The spike upon which Hidalgo's head was fastened still is pointed out. In front of the building is a bronze statue of Hidalgo. The Alhóndiga now is used as a prison, in which the prisoners are taught trades. This institution may be visited—but in a Mexican prison are many creeping and hopping things, which creep and hop from the unjust prisoners to the just visitors with a most undesirable celerity.

The State Government is housed in a building, styled by courtesy a palace, that is situated between the parish church and the jail. On the plaza, in a house that once was the private dwelling of the ladies Yrizares, are the chambers of the State Legislature and offices of the courts. The Mint (which may be visited with a permit) is a handsome building after its kind. A new and handsome theatre, built of a greenish stone native to the place, is in course of erection. The city maintains a school of jurisprudence, a preparatory school, a trade school, 25 primary schools and 25 rudimentary schools; also, a fairly good public library.

Travellers of mole-like tendencies should visit the mines here, for, being descended by stone stairways, they are the most accessible mines in Mexico. A permit to visit a mine usually can be obtained on application to *the administrador*. (See blank form of request, p. 92.)

Churches. The first church founded here, by the

Jesuits, about the year 1557, subsequently became the chapel of the College of the Purísima Concepcion. In it was venerated the famous image of Nuestra Señora de Guanajuato, sent by Philip II. in the latter part of the sixteenth century. The present parish church, dedicated to San Francisco, in which this image now is housed, originally was the property of the Juaninos, and was dedicated to San Juan de Dios. It was completed in its primitive form in the year 1696. Upon the suppression of the Juaninos it passed, September 9, 1828, to the possession of the Franciscans. It was then remodelled. The beautiful old altars were torn away, and the existing costly and commonplace altars were erected in their stead. Similar unpleasant changes were made in the sacristy, and in the richly adorned chapel in which Nuestra Señora de Guanajuato had resided for more than a century and a quarter; and what had been the *camarín* of this chapel was transformed into a baptistry. But even after these harrowing changes the church is interesting. It has a simple façade, flanked by two well-proportioned towers, in one of which is a large and sweet-toned bell. The interior is richly decorated in modern style, a lavish gilding being used upon the main altar and six side altars. In both baptistry and sacristy are pictures by Vallejo.

The finest church in the city is the Compañia, a Jesuit foundation, erected between the years 1747 and 1765, at a cost of $200,000, of which sum more than $80,000 was expended in blasting out a level space to build upon. The single tower contains an unusually fine group of bells—Mexican church bells are not hung in chimes—of which the great bell was blessed in 1852 by Bishop Timon, of Buffalo, then temporarily in Mexico. The façade *is ornamented* with statues of saints of the Jesuit Order, and emblematic figures. High over all is a statue of the Virgin. The dome, completed in 1884, is a copy on a reduced scale of that on the Capitol at Washington. The church has a very noble interior: lofty nave and transepts and fine aisles, all of the soft gray stone of the country richly carved. The main altar (completed in 1887) and the altars in the transepts (completed in 1888) also are of the native stone-gray, chocolate-brown, and sage-green—harmoniously combined in an admirable scheme of delicate color. The very fine pictures in this church already have been referred to.

San Diego, a small, cruciform church with a dilapidated churrigueresque façade, has been modernized within. It contains a number of fairly good pictures; and in the sacristy is the "Last Supper of San Francisco," mentioned above. San Francisco and San Roque are both old churches, with painfully modern interiors. The Loreto is a pretty little circular building, modern and of good design. Guadalupe, high up the hill-side, has little of interest to offer as a reward for taking the hard walk that is required to reach it.

Suburbs. Expeditions may be made to the outlying mining towns on horseback or muleback. A climb up the hill-side to the cross of San Miguel will give the less enterprising traveller a distant view of these towns—and a very fine view of the city. Above and beyond La Presa are some curious quarries, easily reached on foot, whence an excellent building-stone is obtained. In taking out this stone great caves, with roofs supported by pillars, have been left. An engineering work, once of great importance, is the highway that leads from Guanajuato through Marfil to the level lands below. This was begun *in the year* 1767, and was finished in the year 1852.

XIII. QUERÉTARO.

Practical Information. Carriages, for four people or less, from the railway station to the hotel cost four *reales*. A tramway, also, runs to the city. Fare, 6¼ cents. Cargadores will bring trunks to the custom house, and thence to the hotel, for two *reales*. The best hotel is the Ferro Carril; the second best, the Hidalgo. Both are bad. Rates at either, one dollar a day. There are good baths in the Hotel Ferro Carril (free to lodgers there), costing two *reales*. All carriages carry red flags, and all cost four *reales* the hour. The drive to the Cerro de las Campanas occupies about an hour. A tramway extends from the Jardin de Zenea, past the Hercules mills, to La Cañada, where there are somewhat primitive cold baths (2 *reales*). Fare: to Hercules, 10 cents; to La Cañada, one *real*. The running time to La Cañada is about one hour.

Site and Characteristics. Querétaro, capital of the State of the same name, a city of 47,000 inhabitants, lies on the line of the Mexican Central Railway, 1,071 miles south of El Paso and 153 miles north of the City of Mexico, at an elevation of 5,900 feet above the level of the sea. The city is built upon a low, rocky ridge in the midst of a fertile agricultural country. It is laid out, relatively speaking, irregularly, and in addition to its pretty main plaza has half a dozen minor plazas and a charming alameda. The main plaza is adorned with a fountain, a statue of the Marques de la Villa del Villar de la Águila, and is planted with palms, bananas and other semi-tropical trees. In this pretty place it was the habit of Maximilian to take his evening walk during the siege, sitting often on the stone curb of the fountain; which fact, coming to the knowledge of the besiegers, the plaza was the objective point of many shells. Maximilian was not hit, but the statue was—and was shattered irrevocably. The sadly neglected alameda, in the suburb near the railway station, reached by tramway from the main plaza, is also semi-tropical in the character of its vegetation, and is very pretty indeed. The building occupied by the State Legislature contains (with the relics of Maximilian named below) an interesting collection of portraits of the Governors of Querétaro. The building has attached to it a delightful garden. The most important public work is the fine stone aqueduct. This was begun, February 15, 1726, and was finished, October 17, 1738, at a total cost of $124,791, of which sum $82,987 was contributed by the Marques de la Villa del Villar de la Águila. The water is drawn from a source in the mountains about five miles from the city; is brought through a tunnel, and thence is carried over seventy-four arches, the highest of which is ninety-four feet from the ground. This great work assures to the city an ample and wholesome water-supply. More than a score of fountains are scattered through the city, of which the most notable, a handsome basin surmounted by a stone figure of Neptune, was set up in 1797, facing the Plaza of San Francisco.

As a distributing centre Querétaro possesses a considerable business importance. Leather work is done here on a somewhat extensive scale, and a large amount of sugar is made in the near-by cane country. The manufacture of cotton cloth has been a prominent industry for more than two centuries. The most important mill in this region, and in Mexico, is the Hercules, built in a ravine about two miles outside of the city. This establishment employs about five hundred Indian operatives, whose wages average three reales a day. Both steam and water power are used—the former supplied by an engine of 150-horse power, and the latter by an overshot water-wheel 46 feet in diameter. The mills are surrounded by massive stone walls, pierced for musketry. Connected with the house of the proprietor are beautiful gardens adorned with flowers, trees, artificial lakes, and statuary—of which last the more notable piece is the statue of Hercules that gives the name to the mills.

History. The name Querétaro is derived, according to some authorities, from *queréndaro*, a corruption of the Tarrascan word *querenda*, meaning "the place of the stony peak," and referring to the city's site close beside a rocky hill. A more probable derivation is from the Tarascan word *querétaro*, meaning "a game of ball." At the time of the conquest there was here an Otomite town. In 1531 the Otomite chief Fernando de Tapia, a most zealous convert to Christianity, gained permission to go forth and christianize the members of his tribe dwelling in this place. In his native town of Xilotepec, and in the near-by town of Tula, he recruited a little army; and certain godly priests went with him to baptize into Christianity such of the heathen as he might convert. Coming to Querétaro, he arranged with its people that champions presented by them and presented by him should fight together, but only with their fists and feet, that blood might not be shed; and that, should his champions win, then the people of the town should become Christians and renounce forever their false gods. Then the champions fought, and all the multitude shouted, and beat drums, and shot arrows into the air. *And while the fighting continued the light of the sun was lessened,* and floating in the air above the combatant *plainly* was seen by all the blessed Santiago, and bes him a great ruddy cross! Amazed and awed by this prodigy, the people of Querétaro withdrew their champions and willingly yielded themselves vanquished, and begged to be baptized. This wonder occurred, July 25, 1531, and because this was the Feast of Santiago, and because of that saint's miraculous manifestation, the Christian town was called Santiago de Querétaro. Upon the hill where the champions had fought, the now Christian Indians begged that there might be set up a stone cross in the semblance of that which had appeared to them from heaven. This, therefore, was done, and about the cross was built a chapel. In 1682 the existing church of the Santa Cruz was built. The most recent renovation of this building was in 1865.

In 1655 Querétaro was made a city by a royal order given by Philip IV. As the time of the revolt against Spain drew near, it was prominent as a centre of the patriotic movement (see Historic Summary); in the wars that followed its people bore an honorable part; and in later times it has taken its full share of sieges and assaults. The more notable events in its modern history are: The ratification of the treaty of peace with the United States in 1848; its defence by Maximilian against the Liberal forces under Escobedo in the early months of 1867; its fall—possibly the term surrender should be used—May 19, 1867; the execution, June 19th following, of Maximilian, Mejia, and Miramon. Mr. Seward, during his visit to Mexico in 1869, was received here with great enthusiasm.

The Death of Maximilian. The court-martial that tried Maximilian and the generals Mejia and Miramon was convened in the Yturbide Theatre at 10 A.M., June 14. *Maximilian,* who was suffering from an acute attack of illness, was not present. He was represented by counsel

At 10 P.M., June 15th, the court united in a sentence of death. The sentence was approved at once by General Escobedo, who ordered the execution to take place the next day. A telegram from Juarez, at San Luis Potosí, deferred the execution until the 19th. In this interval a strong effort was made to save the prisoners' lives. A protest had been received from the Government of the United States against the execution of Maximilian. This was emphasized by the petitions of prominent Mexicans. The Princess Salm-Salm—always a picturesque sort of a personage—rode the one hundred and twenty miles across country and on her knees implored Juarez to spare Maximilian's life. Personally, it would seem, Juarez would have been glad to remit the death penalty. Politically, his faith was firm that clemency was impossible. He refused to annul his order.

Maximilian, pending his trial and execution, was confined—after three days in the Convent of La Cruz—in the Convent of the Capuchinas. This convent, a large stone building, now a dwelling, is in the street that leads from the Theatre Yturbide to the Cerro de las Campanas. The chamber in which he was confined, with Mejia and Miramon, is a large, vaulted room, with a heavily grated window. Opening from it, at that time, were three windowless cells which were occupied as bedrooms. From this place the prisoners were conducted, early on the morning of June 19th, to the Cerro de las Campanas. About half-way up the hill was an *adobe* wall, constructed during the siege as a breastwork, guarding the more important fortification upon the summit—the last point to surrender, and where Maximilian was captured. In front of this wall the prisoners were stationed and the firing parties were told off. Maximilian had asked as a favor that he might be shot in the body, so that when his body was sent to Austria his mother once more might look upon his face. This request was granted. According to Father Soria, his attendant confessor, his last words were: "I forgive all, and I pray that all may forgive me. And I pray that my blood, about to be shed, will flow for the good of Mexico. Live Mexico! Live Independence!" Mejia and Miramon fell dead at the first volley. Maximilian fell wounded to insensibility. A second volley gave him death. It is believed that Mejia, to comfort him in his last hours, assured him that Carlotta had died in Europe. It is certain, at least, that he had the consolation of believing her to be dead. His body was placed temporarily in a rough coffin and was taken to the Convent of the Capuchinas. Subsequently it was embalmed, and, by order of Juarez, was enclosed in a rosewood coffin, beautifully carved, which, in turn, was enclosed in a metal case. So it was sent to Austria. This unfortunate man, who was so cruelly betrayed to his death through the cowardly treachery of Napoleon III., lies buried at Miramar.

Mementoes of Maximilian. In the building in which the State Legislature has its sittings are preserved: The table on which the death sentence was signed by the members of the court martial; the coffin in which Maximilian's body was brought from the place of execution; his portrait; the wooden stools on which Mejia and Miramon sat during their trial by court martial. Permission to visit the room in which the prisoners were confined in the Convent of the Capuchinas can be obtained from the owner of the dwelling-house into which that building has been transformed. The Yturbide Theatre, in which the court martial sat, remains unchanged. Following the street that leads from the theatre past the Capuchinas, one comes out, in twenty minutes or half an hour, upon a rugged plain. Westward is seen the long, gray Cerro de las Campanas. The road almost disappears before the plain is crossed. The hill is covered with loose fragments of rock, and the place of the execution—about half-way up the ascent—is marked by three stone pillars enclosed by an iron railing. When this simple monument was erected, in 1887, the names of the three men were marked upon the pillars with metal letters—which promptly were stolen, probably by the all-pervading relic-hunter! The wall in front of which the prisoners were ranged has been completely washed away by the rains. Traces of the redoubt on top of the hill, where Maximilian surrendered, still may be distinguished. From this crest is a very beautiful view of the city, the great plain surrounding it, and the mountains beyond.

Churches. The Church of San Francisco, now the cathedral (the See of Querétaro was erected in 1863), was founded almost immediately after the Spaniards possessed the town. The existing church was completed in 1698, since which time it has been repaired and modified. Its present handsome appearance dates from 1727, when it was carefully restored and enlarged by Fray Fernando Alonzo Gonzalez, Commissioner-General of the Indies. The beautiful choir was added at the end of the last century. In the church are preserved two notable images, that of Jesus Nazareno, executed in 1760 by the sculptor Bartolico (so called); and that of San Diego de Alcalà, executed in 1606 by the master Francisco Martinez. Near the church is the Chapel of the Loreto, containing a replica of the Santa Casa. The existing Church of the Oratorio of San Felipe Neri, was begun in 1786, under the patronage of Don *Melchor Noriega,* and was completed with the fortune bequeathed for this purpose by his widow in 1793. It contains a fine sacristy, and a very elegant high altar of jasper and alabaster. The Church of Santa Clara, formerly a part of the now extinct Convent of Santa Clara, is interesting as having been founded by a rich Indian, the Cacique Diego de Tapia, son of the Fernando de Tapia by whom the primitive town was christianized. The act of this pious Indian was induced by a desire to settle in life his only daughter; to which end he readily accepted the proposition of Fray Miguel Lopez to build a convent in which his daughter should be the first novice. The existing church was finished in July, 1633. Don Diego de Tapia also founded, in 1586, the Church and Hospital of the Purísima Concepcion—the existing church being finished in 1726. Other notable churches are San Antonio, Santo Domingo, San Agustin, the Carmen, the Merced, Santa Teresa, and Santa Rosa. The Church of Santa Cruz (once attached to the now extinct college of the same name), built in 1688, contains some curious images and the famous stone cross that was set up and worshipped by the first converts to Christianity, more than three centuries and a half ago.

A short distance west of the city is the little town of San Francisco; so very small a town that it is, and always has been, called simply the *pueblito*. Here is the shrine of Nuestra Señora del Pueblito, one of the famous shrines of Mexico. The very holy image in this place is a figure two-thirds life-size, representing the Virgin of the Conception. It was wrought in the year 1632 by Fray Sebastian Gallegos, a sculptor monk in the convent of San Francisco in Querétaro, especially *for the purpose* of being brought to this place, and so *turning from* their persistent idolatry the Indians living hereabout. The image has wept many times, has sweated, has assumed on occasion a most fierce expression of countenance, and has wrought many notable miracles—all with the happiest possible effect upon the Indians afore-mentioned. The church in which the image now is housed was erected in 1766 under the patronage of Don Pedro Urtiaga. This unfortunate shrine was despoiled during the civil wars; and subsequently lost its charm of quaintness through furious renovation.

XIV. VERA CRUZ.

Practical Matters. Ships anchor, usually, a little south of the island of San Juan de Ulúa, and are boarded by the health-officer and port-captain, by whom is given the necessary license to land. A swarm of boats surrounds the ship, and the boatmen yell landing rates and cry the names of the hotels. In fair weather the fixed price for landing passengers is four *reales* for a single person in a boat and three *reales* apiece in a boat-load of two or more. For an ordinary trunk the charge is two *reales;* for a valise, one *real.* In bad weather these rates are increased. In very bad weather a landing cannot be made at all. In point of fact, the boatmen pay no attention to the tariff, but try to get as much as possible. The landing must be bargained for, and the traveller who gets himself and his luggage ashore for four or six *reales* will do very well. This should include delivery of luggage at the custom-house.

The custom-house inspection (see p. 83) is made in the government building at the land end of the mole. When passed, luggage should be sent at once to the *railway station.* The carter's charge for each piece is *reales.* Several persons can combine in hiring a cart one dollar, and, by sending a load of six or eight ces, reduce the rate. The regular tariff for carriages four *reales* an hour, or course of more than fifteen min- es. The street-car fare is 6¼ cents. It is best to buy ilway tickets and check luggage in the afternoon pre- eding the morning of departure (see Mexican Rail- way).

At the leading hotel, the Diligencias, the rate for board and lodging is $2.50 a day. At the Hotel de Mexico, which has the advantage of facing directly upon the water, equally satisfactory accommodations are provided for $2 a day. At the Vera Cruzano and Oriente the rate is $1.50 a day.

Site and Characteristics. Vera Cruz is a city of 10,000 inhabitants (with a very considerable floating population), on the Gulf coast of Mexico, 263 miles (by rail) east of the capital. It is built in a sandy, desolate region, and during four months of the year is very unhealthy. There is music, usually in the evenings, on the main plaza. The alameda is an outburst of tropical foliage. Beyond the alameda is the negro quarter. The market-place is picturesque, and very good fruit is sold there. At the extremity of the city, near the cemetery, is the penal establishment of the Presidio Militar, a large fortress-like building. Here are housed the prisoners employed at work upon the streets. Other points of interest are the mole, the fortifications, the churches, the Casa Municipal (built in 1627, but modified in later times), the public library (in the former Franciscan convent), and the vultures (*zopilotes*) who are licensed scavengers. The Fort of San Juan de Ulúa was begun in 1582, and was finished about the middle of the last century. It was occupied by the French in 1838; the

Americans in 1847; the French, English, and Spanish in 1865; and was the seat of the Juarez Government at the time of the promulgation of the Laws of the Reform. A pleasant expedition may be made to the fort by boat. The legal fare to go and return is one dollar for one or two persons, and four *reales* for each additional person. Another expedition, much longer, may be made to the Island of Sacrificios—to which the legal fare for one or five persons, including the return, is six dollars, and four *reales* for each additional person.

Churches. The parish church, dedicated, June 13, 1734, to Nuestra Señora de la Asuncion, fronts upon the Plaza Mayor. The Church of San Francisco, a foundation of 1568 (the existing building of much later construction), was closed in 1834. The tower is the lighthouse "Benito Juarez;" and the convent building contains the public library. This church was maintained by a sea-tribute, levied upon the shipping of the port. The churches of the Compañia and San Agustin both date from 1619, having been then rebuilt after the serious fire of that year. In San Juan de Ulúa is the chapel of Nuestra Señora de la Escalera, to which image-offerings are made in return for safe journeys by sea.

History. Grijalva landed here in the year 1518 (see p. 41). The first landing made by Cortés, April 21, 1519, was upon the site of the present Fort of San Juan de Ulúa. On the ensuing day he landed where the present city stands; * and because his landing was made upon Good-Friday, and because the accounts were good of gold in that land, he gave to the town that he then and there founded the name of the *Villa rica de la Santa Vera Cruz*—the Rich City of the Holy True Cross. This town has been a great seaport, and, because of its dire unhealthfulness, the terror of seafaring men during the past three centuries. During the period preceding Independence the commerce of the port averaged $12,000,000 annually of importations, and $18,000,000 of exportations—the odd $6,000,000 being about the annual average of the royal revenue derived from New Spain. The exports, moreover, included merchandise from China and the East that was brought across the country. In the last fifty years of the Spanish domination the export trade from Vera Cruz averaged upward of $20,000,000 ; and when the country revived, after the revolution of 1810–21, the exports increased to $26,000,000. The opening of railway communication with the United States already has diminished greatly the commerce of the port (see p. 13).

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* Although the town has been moved no less than four times, the last moving—in the year 1600, in conformity with orders sent from Spain during the viceroyalty of the Conde de Monterey—*brought it back* to its primitive site.

Medellin and Alvarado. An expedition from Vera Cruz that should be attempted only by very leisurely travellers, whose liking for queer things is stronger than their liking for personal comfort, is to Medellin and Alvarado. The first of these little towns, named by Cortés after his native town in Estramadura, is sixteen miles south of Vera Cruz, at the confluence of the rivers Jamapa and Atoyac. It is a favorite place of resort of the people of Vera Cruz, and affords excellent baths. On the opposite side of the river, at Paso del Toro, begins the tramway to Alvarado, a little fishing-town on the right bank of the broad river Papaluapan, 53 miles south of Vera Cruz. The inhabitants of this town claim descent from the Spaniards who fought in the battle of *Lepanto*, and the anniversary of the battle is celebrated here as a great feast-day. From Medellin to Alvarado the tramway runs through a tropical jungle, and for the sake of this picturesque ride, and the odd incidents sure to occur by the way, the journey is to be made. At Alvarado there is a forlorn little hotel, kept by Miguel Vives, where the night may be passed.

XV. JALAPA.

Practical Information. In making the expedition to this delightful town a full day must be allowed for the journey from Vera Cruz, and another for the return. (See Mexican Railway.) The hotels in Jalapa—Mexicano and Veracruzano—at either of which the rate is $2 a day, are reasonably comfortable. A tramway extends to Coatepec (fare, one *real*). A more romantic way of getting to this very picturesque little town is to walk or ride by the old road leading to it from Jalapa through the forest, a distance of six or seven miles. Coming out from this tree-covered pathway, the traveller sees one of the great views of the world: the valley of Coatepec, and over this the Cofre de Perote and Orizaba—from snow-peaks to hot lands at a glance. In the east a faint blue line shows where the sea is.

Site and Characteristics. Jalapa is a city of 14,000 inhabitants, in the State of Vera Cruz, at a distance of 70 miles by tramway from Vera Cruz, at an altitude of 4,300 feet above the level of the sea. The city is a curious, old-fashioned place—old-fashioned even in Mexico, where the fashion of everything is old—with streets as refreshingly crooked and irregular as they are picturesque and miraculously clean. It lies upon undulating ground, on *the slope of the* hill of Macuiltepec; most of its streets are very steep; its houses are in the old, heavy Spanish style, with windows almost flush with the pavement, defended by iron bars. In the background of the city, over hills and ravines and lesser mountains, is seen the great Cofre de Perote (the white mass of porphyry, resembling a chest, whence its name of *cofre*, showing upon its dark side); and towering above all is the snow-peak of Orizaba. The city is famous throughout Mexico for the exceeding beauty of its women and of its situation. From these, its pleasing characteristics, arise the saying that Jalapa is a part of heaven let down to earth, and the proverb: *Las Jalapeñas son halagüeñas*—"bewitching, alluring are the women of Jalapa." A less pleasing characteristic, its frequent days of mist and rain—at once the cause of, and a very serious drawback upon the enjoyment of, its green loveliness—has given rise to yet another saying hereabouts. During these melancholy days the Jalapeño, muffled in his *zarape* and smoking dismally, mutters: "*Ave María purísima, que venga el sol!*"—Holy Virgin, let the sun shine! The probability of sad weather therefore must be considered in deciding upon making the excursion. The best-known product of Jalapa is the "jalap" of old-fashioned medical practice that hereabouts abounds.

The government palace on the Plaza Mayor is a somewhat pretentious building that is chronically at odds with its surroundings. The theatre is small, but built in good taste. The Cartographical Institute is the centre of the Ordnance Survey. The completed State map of Puebla is a satisfactory earnest of what may be expected from this useful and well-managed institution. The cathedral (consecrated as such November 18, 1864), small and ill-shaped, formerly was the parish church of Nuestra Señora de la Concepcion; founded in the sixteenth century, and rebuilt in 1773. A new cathedral is in course of erection. The Franciscan establishment, closed long before the passage of the Laws of the Reform, was founded by Cortés, and the first church was finished in 1555. From the roof of this building there is a very fine view. San Juan de Dios also is a very ancient foundation. The hospital formerly attached to this establishment now is administered by the municipality. Other churches which may be visited are San Hipólito, a foundation of 1641; the Beaterio of San Francisco de Sales, founded about 1750; San José, erected in 1770, and the Calvario, founded in 1805. But the peculiar charm of Jalapa is not its churches nor its few old buildings, but the beautiful natural scenery amidst which it lies. In addition to the trip to Coatepec, mentioned above, an expedition, on horseback, should be made to the town of Jilotepec, lying in the bottom of a deep valley, about seven miles away.

Jalapa (meaning "place of water and sand") was an Indian town at the time of the Conquest; and because of its position on what, for a long while, was the main road between Vera Cruz and the City of Mexico it early became a place of importance. After the organization of the Republic it was for a time capital of the State of Vera Cruz. Between the years 1720 and 1777 a great annual fair was held here for the sale of the goods brought yearly by the fleet from Cadiz; whence is derived the name Jalapa de la Feria, frequently applied to the city in documents of the last century.

XVI. ORIZABA.

Practical Information. A tramway extends from the station into the town, passing the doors of the hotels. Fare, 6¼ cents. The two hotels—La Borda (English spoken) and the Diligencias—are very fair; both clean, with comfortable beds and good food; both command very beautiful views; at both the rate is $2 a day, with a considerable reduction for terms of a week or longer. The starting-point of the lines of tram-cars is close to the hotels. One line extends to the railway station; another (cars marked Dolores) traverses the town; and a third (cars every hour—running time, twenty-five minutes) extends to the pretty suburb of the Yngenio, and thence, a little beyond, to the Nogales station on the Mexican Railway. Travellers with only hand-baggage can take the car to the Yngenio an hour before the train from Vera Cruz is due; alight in front of the church at Yngenio; see this, the mill, and the pretty lake, and then, at the Nogales station, take the train for the City of Mexico. On the line of this tramway, just outside the *garita*, is the pretty Angostura garden, where strawberries and flowers may be bought. Another pleasant expedition, an hour's drive, is to the Cascade in the Rincon Grande. Three hours beyond the Rincon Grande is the finer cascade of Tuxpango. Other falls in the vicinity of the town are near the Barrio Nuevo, and at Santa Ana. Orchids abound in this region. In the course of these suburban expeditions, victims of the orchid habit can collect many rare varieties.

Site and Characteristics. Orizaba is a town of *15,000 inhabitants*, in the State of Vera Cruz, on the *line of the* Mexican Railway, 82 miles from Vera Cruz, 181 miles from the City of Mexico, at an elevation of 4,000 feet above the level of the sea. The town lies in a little valley surrounded by very fine mountains. The peak of Orizaba, however, cannot be seen, save a tiny strip of glittering white over the crest of the Cerro de la Escamela, and even this only from the upper rooms of the Borda. The other surrounding hills are: the Borrego, where a cross marks the burial-place of the French soldiers killed in the affair of June 13–14, 1860; the Ranchito de Cristo; Jalapilla; San Juan del Rio; the Rincon Grande; and La Perla. The town is composed, for the most part, of low houses with red-tiled roofs; it is crossed by two small streams, and by the little river Orizaba (through a rocky ravine filled with tropical plants), all of which unite near by in the River Blanco. There is a pretty little alameda, adorned with a monument to the patriot Ignacio de la Llave, a notable benefactor to this town, erected in 1877; a trim little plaza, upon which faces the handsome theatre; a market, made up of many little sheds (the market-day is Thursday), where excellent fruit may be bought. Just north of the alameda is the Escuela Modela, occupying the buildings used for the exposition in 1881.

Churches. Santa Teresa, formerly El Calvario, is the oldest foundation in the town. Primitively this was the parish church, and the first building was a little house thatched with straw. The Calvario (adjoining the church proper, and no longer in use) was erected in 1564, being the first church of stone built in this town. Here Bishop Palafox y Mendoza, in 1642, placed the Santa Cristo that still (being now in the adjacent new church, erected in 1833) is greatly venerated. The present parish church, dedicated to San Miguel, is a large and handsome building, standing in a great stone-paved atrium, and presenting an admirable architectural effect in mass. The interior, spoiled in part by unduly large pillars, is heavy; all the beautiful old altars were taken away in 1834; the walls are covered with crude, cold color, applied in tasteless design. From the northern side projects the large chapel of the Corazon de Jesus, and from the southern the chapel of the Rosario. The organ was built by a lay brother of San Felipo Neri, Miguel Pizarro. In the sacristy is a magnificent chest of drawers, of ebony inlaid with ivory, in which the priestly vestments are stored. The church was begun in the last decade of the seventeenth century, and was finished about the year 1720. The tower was completed in 1732. It contains a clock, of French manufacture, erected in 1867.

San José de Gracia (close by the hotels) is a large and imposing group of buildings comprehending the church proper, the chapel of the Tercer Orden, and the convent. This is a Fernandino foundation of 1793. The plans—not strictly followed—were prepared by Tolsa; work was begun in 1802, and about 1810 the church was finished. The general effect of the interior is good architecturally; but, being so recent an erection, there is an entire absence of that quaintness and mellowness of age that in most Mexican churches is the essential charm. The frescos are by the elder Barranca, as are nearly all the other pictures.

San Juan de Dios is a foundation of the early part of the seventeenth century. At this time certain charitable townsmen of Orizaba, Don Pedro Mexia, Don Sebastian Maldonado, and Don Juan Ramon, feeling sad at heart because so many travellers coming from the fever-stricken coast fell ill in Orizaba, and died there because there was none whose business it was to care for them, found in their souls the good desire to erect a hospital within which such sick wayfarers might be received. And this, with the approval of the Viceroy, given July 18, 1618, they did; and the hospital, and with it a little church, was completed in the ensuing year and placed in the charge of the Hospitaller Brothers of San Juan de Dios. In 1696 an earthquake so injured the primitive church that a new church, that now existing, was built. In the exterior north wall of the transept is the date when the body of the church was completed, January 6, 1714. On the tower is the date November 12, 1738, when the tower was begun. The whole was finished, and was dedicated under the invocation of the Immaculate Conception, in the year 1763. This church, after having been closed for a number of years, was reopened in 1873. The primitive hospital is a mass of ruins; but the charity, under the direction of the Ayuntamiento, survives. Other churches which may be visited are the Carmen, Santa Gertrudis, San Miguel, and Guadalupe. The unfinished dome, seen from the railway station, pertains to an abortive chapel in the Campo Santo.

In all the churches are pictures by Gabriel Barranco, an artist born in Orizaba, and whose life has been passed in his native town. His work, naturally, has many limitations; but it possesses positive merits, when at its best, of color and drawing, and is most interesting in the character, as well as in the quality, of its expression. Its least successful feature is its composition. The groups are not well held together, and the lack of emphasis upon a central figure tends to weaken the whole. An illustration of both his good and bad qualities is his "*Christ Tormented*," in the church of San José de Gracia, at the end of the west aisle. In the sacristy of thi church his "House of Nazareth," in which there is mu tenderness, shows—in such touches as the Mexican mat upon which the Child is seated, the dress of San José and the Virgin, the tea-pot on a shelf against the wall, the tools on the carpenter's bench—a genuine simplicity of feeling that certainly tends to anachronism, but that certainly is very lovable. This man's work is not an echo, but a continued embodiment of the art feeling of Italy and Germany (even more than of Spain) of three centuries ago ; and under conditions of isolation identical with those under which lived and worked a very large number of the minor artists of that time. Señor Barranco, now a very old man, has been compelled by blindness to abandon his brushes ; but his son, Gabriel Barranco the younger, is an artist of much the same quality as his father. This young man very well may live to continue into the twentieth century a class of art work that distinctly belongs to the sixteenth.

History. Orizaba is a Chichimec foundation that antedates the Conquest. Primitively it was known as Ahauializapan (meaning "joy in the water") ; a very trying name, that has passed through these modifications : Aulicava, Ullizava, Olizava, Orizaba. Here Cortes left a small force on his march inland that, but for the lucky arrival of Sandoval, would have been massacred after his departure. Being above the fever level, this always has been a favorite resting-place on the journey up from the coast. It has been also a place of retreat during the summer for the people of Vera Cruz, as well as a pleasure resort in the winter for the people of the plateau. It was a favorite resort of Maximilian's. Although it must have been a place of some importance as early as the year 1553 (a document of that date mentioning the existence of a flour-mill here, and so implying the presence of a considerable Spanish population), it did not receive its charter as a town until the year 1774. The town several times was besieged during the War of Independence. In the night of June 13–14, 1862, a little force of one hundred French Zouaves surprised and routed, on the Cerro del Borego, a Mexican force of between four and five thousand men.

XVII. PACHUCA AND REAL DEL MONTE.

Practical Matters. A tramway extends from Irolo to Pachuca, a distance of 37 miles (first class fare, $1.20). *Cargadores* will carry luggage from the railway station to the near-by Hotel de Diligencias for a *real* or two. The hotel is reasonably comfortable. Rate, $2 a day. Apart from the interest attaching to the mines hereabout, the scenery of this region is very fine—notably at Regla, where is a fine cañon of basaltic formation. Taking Pachuca as a base, several days can be very pleasantly spent in making expeditions into the picturesque and interesting surrounding country.

Site and Characteristics. Pachuca, capital of the State of Hidalgo, is a mining city of about 14,000 inhabitants, 85 miles distant by rail from the City of Mexico, at an elevation of 8,000 feet above the level of the sea. The city lies in a basin, and the surrounding mountains everywhere are scarred with the openings of mines. On the hill to the north, the Cerro de la Magdalena, were the famous workings of the Rosario, Candado, and Xacal, all on the Analcos vein. The more important mine now in bonanza is the Santa Gertrudis. In all, about eighty mines are clustered together here. In the district, the workings are more than two hundred and sixty. The city is very irregularly built ; the streets narrow, crooke and steep. The more important buildings are the Caja, a handsome structure surmounted by towers, founded in 1670 by Don Sebastian de Toledo, Marques de Mancera, as a treasury for the royal tribute received from the mines, and as the place of sale of quicksilver (a government monopoly); the Casa de Diligencias, fronting upon the Plaza of the Diligencias; the Casa Colorada, built in the eighteenth century by the philanthropic Conde de Regla for a public granary. The aqueduct also was built by the Conde de Regla, but the source of supply is defective, and Pachuca suffers greatly for want of water—though less since the spring of the Peña Redonda was made available in 1883. One of the several amalgamating works should be visited. That of the Loreto, spanning the water-course that flows through the city, is most accessible and is the largest in this region. The Church of San Francisco, with its adjacent Chapel of the Tercer Orden, is a foundation of 1596. The existing church, erected under the patronage of Doña Beatriz de Miranda, was completed in the year 1660. In the chapel of the Tercer Orden lies buried Fray Cristóbal de la Cruz. The buildings formerly used as a missionary college now are occupied by a school of mining engineering, for the practical training of graduates of the Minería in the City of Mexico. The Feast of San Francisco, lasting from September 30th to October 8th, is celebrated with much enthusiasm, manifested in bull-fights, cock-fights, and general drunkenness. Sunday, the market-day, is celebrated in a very similar fashion.

History. Shortly after the Conquest a shepherd discovered the rich silver workings here, and a mining camp at once sprang up that, about 1534, was made a *town.* Here was invented, in 1557, by Bartolomé de *Medina,* the so-called "patio process" for the amalgamation of silver ore. Among the more famous of the ancient mines was the Trinidad, whence was extracted $40,000,000 in silver in ten years. The period of the revolt against Spain, and of the subsequent civil wars, reduced the fortunes of the city to a very low depth. It was seized and sacked by revolutionists, April 23, 1812, when $300,000 worth of silver was taken from the Caja, and the records of the city were destroyed. Until 1850, its fortunes continued to decline, and its population greatly diminished. In this year the Rosario Mine came into bonanza—at once reviving the city's dormant prosperity.

Real del Monte. This famous mining town is reached over the fine road, now deteriorated, built to it from Pachuca in the flush days of the English company. The town lies in a mountain-enclosed amphitheatre; is brightened by gardens, and by cultivated patches on the surrounding slopes; is a perfect labyrinth of narrow streets and narrower alleys, and is about as picturesque as a town well can be. The notable buildings are the great Maestranza, occupying an entire block, in which are the general offices, store-rooms, machine-shops, etc., of the mining company; the similar edifice, though smaller, pertaining to the Cayetano mine; the Presidio, in which were housed the convicts employed as laborers; the Casa Grande, in which dwells the superintendent; the parish church, and the church of the Vera Cruz. The general effect of the town—peaked-roof houses with chimneys, surrounding the works of the mine—is much more English than Mexican. The chimneys are very necessary, for the elevation (9,100 feet) produces a chilly, damp atmosphere, much rain, and occasional snow. In the Cerro de Judío is the English burying-ground, approached by a pretty causeway from the Dolores Mine.

In 1739 the Biscayan, Pedro José Romero de Terreros, had acquired a capital of $60,000 in mining in Querétaro, and with this fortune set out for his home in Spain. On his way he passed through the Pachuca district, and was so impressed with the promise of the Real del Monte region that he remained there and set about opening the mine. He spent his $60,000, and a considerable sum borrowed at a very high rate of interest, before he had any return. Then the mine came into bonanza, and between the years 1762 and 1781 yielded $12,500,000. Up to the year 1819 the mines had yielded upwards of $30,000,000. In this year they were abandoned, owing to the disturbed political condition of the country; and a year or two later passed into the possession of a limited stock company organized in England under the name of the Real del Monte Mining Company. The corporation took charge of the mines in July, 1824; and although the property was in a ruinous condition the company's shares, the par value for which was £100, sold up to £16,000 in the course of the ensuing year. Enormous sums were spent in putting the property in order—no less than 1,500 tons of machinery was packed up from the coast—and the entire management was marked by a reckless extravagance. The net result of the investment—when, in October, 1848, the company went into liquidation—was a deficit of $4,000,000. In all, silver to the value of $16,000,000 had been taken out; but in carrying on the work $20,000,000 had been spent. A Mexican company was organized in 1850 that acquired the property and mining plant at an almost *nominal* sum, and that has earned very satisfactory returns.

XVIII. LOS REMEDIOS.

Practical Matters. This is a trying expedition, involving an early start and a walk of more than three miles in the sun. The morning train is taken on the Mexican National Railway (coffee and bread can be procured at the Colonia Station) to San Bartolomé Naucalpan, fifteen minutes out. From the station walk north through the little town—stopping at the *fonda*, on the left hand side, to order breakfast to be ready against the return—to a railway track ; follow from this point the path leading up the hill-side, to the left. As soon as the town is cleared, the sanctuary is in sight on the hill beyond. The view in the course of this walk is wonderfully fine. On the return, a very fair Mexican breakfast will be found ready at the *fonda*, costing four *reales*, with a good, very light, beer at one *real* the bottle. The spare time before the arrival of the train for Mexico can be employed in visiting the parish church. There is one good picture in this church—a dead Christ, with the Virgin, San José, Santa Ana, and San Joaquin—in the south transept, remarkable for the free use of gold in connection with the color.

The Sanctuary. The high mass of buildings seen as the sanctuary is approached has much more the appearance of a fortress than of a shrine. The large building adjoining the church was erected at the charges of the Ayuntamiento of the City of Mexico for the housing of the resident clergy ; and for the accommodation of the great dignitaries of the Church and State on the occasion of the annual festival, September 1st ; and on the occasions when these functionaries came to bring the h image in state to the city, that its aid might be invoked. The great cloister that surrounded the inner wall of the atrium was erected to shelter the Indian pilgrims who slept in this open place. Almost all of this cloister now is in ruins, and all the buildings are falling into decay. The shabby façade of the church is simple and, there being but one small tower, rather lop-sided. Above the doorway is a sad little figure of the Virgin, bereft by time and weather of the bright colors that once made it a very gay little Virgin indeed. The interior is very bare, the pictures, illustrating the history of the Virgin, having been long since removed. The altar dates from about fifty years ago, and is not nearly so good as the altar that it replaced. The silver railings which enclosed the chancel took wings, together with the great silver maguey, the jewels, and the other substantial riches of the shrine, upon the adoption of the Laws of the Reform. In front of the chancel a small slab of Puebla onyx inserted in the floor bears the inscription: "This is the true spot where was found the most holy Virgin, beneath a maguey, by the Chief Don Juan de Águila Tobar in the year 1540; [being the spot] where she said to him, in the times of her appearance to him, that he should search for her." This slab, in 1796, replaced a pillar (now in the inner cloister) that had upon its top a little maguey in which was a carving of the image. Under the main altar the Cacique Don Juan is buried.

The pictures in the sacristy are neither well painted nor interesting. In the ante-sacristy are the illustrations of the life of the Virgin that were inserted into the ancient altar. In the *ante-camarin* are good paintings by Francisco de los Ángeles (1699) of the Twelve Apostles. Here also is the veritable chest, according to tradition, in which the Indian chief sought to make the image a prisoner, and from which it escaped and came back to this hill. The *camarin* has a roof of very elegant stucco work, but not to be compared, in its cold whiteness, with the splendor of the *camarin* at Ocotlan. It is here, to favored visitors, that the holy image is shown—a little wooden figure, about eight inches long, coarsely carved, lacking one eye and a part of the nose, and very dark brown with age. In its arms is the tiny figure of the Child. A few pearls, small ones, still are left for the Virgin's adornment ; but her great treasures, including her rich vestments, have been carried away. Even the lamps upon the altar, once silver, now are tin ! In the shrine with the image is preserved, in a silken case, the gourd—many times broken, and held together by bands of iron and of brass—in which the good Indian offered the holy image food to content her with his house and keep her with him.

The Water-works. It is the especial function of this Virgin to bring rain ; but in the matter of supplying her own chosen abode with water she has manifested a reprehensible carelessness. For the purpose of bringing water to the sanctuary, the great aqueduct, the tank upon the hill-side above, and the two water-towers, were built at the charges of Don Alonzo Tello de Guzman, who began the work in the year 1620 and who, a few years later, completed it, together with the handsome stone fountain near the entrance to the atrium, at a cost of $15,000—a very small sum, even with Indian slave labor, for so great a work. But Don Alonzo's magnificent project was without result. According to Don Ignacio Carrillo y Perez, the official historian of the *shrine, the* aqueduct was a failure, "because the *levels were not* properly estimated, or because the con*duit was wrongly* laid, or because the most Holy Virg wished that it should fail—to the end that those who visited her sanctuary might gain some merit by the trouble that they must take to satisfy their thirst." Yet this same historian states, upon the authority of "a most veracious person, a resident of this sanctuary," that the aqueduct was repaired, and that water did enter the fountain during the years 1723–24. And some support is given to his assertion by the fact (to which he does not refer) that upon the little water-tower, near the fountain, is a stone bearing a long inscription—all of which has become illegible, save the date, "April, 1724."

Legend and History. After leading a romantic and somewhat adventurous life in Spain, this holy image was brought to Mexico by Juan Rodriguez de Villafuerte, one of the soldiers of Cortés. During the first and peaceful occupation of the city of Tenochtitlan, now Mexico, it was permitted to be set up in a shrine upon the great *Teocalli* among the Aztec gods. It was carried thence on the night of the retreat from the city, the Noche Triste, by Villafuerte; when he, and all that was left of the army of Cortés, sought shelter in the temple of Otoncapulco, that stood upon the hill of Totoltepec, where now is the Holy Virgin's shrine. And by the temple, being too sorely wounded to carry it farther, he hid the image beneath a maguey, and left it there.

In the year 1540 a certain Indian chief, a Christian, Don Juan de Águila Tobar—who also is known by his heathen name of Cequauhtzin—while hunting upon this same hill, beheld a vision of the Holy Virgin, who told him to search beneath a maguey for her image. And this happened not once but several times, and then the Indian found the image and took it to his home. But the image returned again to this hill. Then did he bring it again to his house, and in a dish made of a gourd set before it to eat tempting things. But the image resisted the food and returned to this hill. Then did he enclose the image in a great box, fastened with strong locks; and to make the matter still more sure he slept upon the box's lid. But in the morning the image was gone, and he found it once more upon the hill of Totoltepec, beneath the maguey. Then he told to the Fathers of San Gabriel, in Tacuba, in which town he lived, of these strange things which had befallen him; and these perceived that a miracle had been performed, and a sign given showing that on the hill of her choice the Virgin should have built a temple in her honor. And so it was done—and the more because the Virgin showed, by many other notable miracles, that she wished it so to be.

The existing church, replacing a ruinous chapel, was erected at the charges of Don Garcia Albornos, Obrero Mayor of the City of Mexico. It was begun in May, 1574, and was finished in August, 1575. The vaulted roof and dome were added early in the seventeenth century, the records showing that, after the completion of these improvements, the church again was dedicated, May 25, 1629. The *camarin* was added, between the years 1692-95, at the charges of Dr. Francisco Fernandez Marmolejo, Oidor of the Real Audencia, and his wife Doña Francisca de Sosa; a master workman in stucco being brought from Puebla expressly that he might do this work.

Nuestra Señora de los Remedios was the Patroness of the City of Mexico, and was especially invoked in seasons of drought to bring rain; but was invoked also when pestilence or other calamity fell upon the city. When her services were required she was brought int the city in most solemn state, even the Archbishop a the Viceroy following humbly in her train; and in the Cathedral, with splendid and impressive ceremonies, her aid was besought. With the Virgin of Guadalupe this Virgin of Succor divided the highest religious honors of the land. Her shrine was magnificent; the value of her jewels and vestments was more than a million of dollars. Her downfall was the result of her entanglement in politics. After the battle of Las Cruces, October 30, 1810, when the Royalist forces were driven back to Mexico by Hidalgo, Our Lady of Succor was brought into the city with solemn ceremonies; her aid was invoked against the rebels, and she formally was made *Generala* of the armies of the king. She thus became the representative of the Spanish faction, as the Virgin of Guadalupe was representative of the Mexican. The feeling among the Mexicans grew so bitter against her that, when Independence was secured, the order actually was issued—though it was not executed—for her banishment from the country! Although the ill-feeling against her has lessened, *La Gachupina*, as she was derisively called, never has recovered her lost ground. The more notable festivals now celebrated in the church of Nuestra Señora de las Remedios are the feast of her day, September 1st, and one peculiar to the Indians on the fourteenth Sunday after Pentecost. As this latter is mentioned by Vetancurt, it certainly has been observed for at least two hundred years.

XIX. SAN MIGUEL DE ALLENDE.

Practical Matters. The railway station is a little more than a mile from the town. Very ancient carriages are on hand to meet arriving trains, and will carry four passengers or less to the hotel for four *reales*, and trunks for two *reales* each. These carriages are available also for expeditions to Atotonilco, to which the rate should not exceed three, or at most, four dollars. The Hotel Allende, on the little Plaza Mayor, is a handsome building, dating from the early part of the last century. The rate here, hitherto, for board and lodging, has been $1.50 a day. This season the rate probably will be raised to two dollars a day. The hotel is reasonably clean, and the food, strictly Mexican, is by no means bad. The beds are very hard. A good Mexican-brewed beer is sold for one *real* the bottle. The baths, mentioned below, are among the most delightful in Mexico.

Site and Characteristics. San Miguel de Allende is a city of 15,000 inhabitants in the State of Guanajuato, on the line of the Mexican National Railway, 254 miles from the City of Mexico (the present northern terminus of the southern division), at an elevation of 6,000 feet above the level of the sea. The city is built upon a declivity above the valley of the Laja, and beneath the mountain known as the Cerro de Montezuma—concerning the enchantments of which mountain, until the great cross was put upon it, any well-informed citizen will be able, and glad, to convey much valuable information. The little plaza is terraced on its down-hill side, producing, in conjunction with the great Gothic church that fronts upon it, and the arcades at its right, a very picturesque effect.

In the southern suburb of the town are many beautiful gardens, made fertile by the water that flows from a great spring, the Chorro, on the hill-side above. The hill-side is laid out in terraced gardens, through which wind stone-paved paths and stairways; and immediately about the spring are conveniently-arranged baths slightly warm in winter, and in summer cool. From a *mirador* in front of the bath-houses a fine view of the town and of the valley and distant mountains beyond may be had.

Churches. The parish church, dedicated to San Miguel, erected about the middle of the past century, now is in course of transformation into a Gothic edifice. This curious change was planned and has been carried on by a native of the town who has had no training as an architect, and whose working drawings for the most part have been traced on the ground where the stone-masons are at work. The front and towers are nearly finished, and, while the structure will not bear scrutiny, the general effect is excellent. The interior of the church remains as it was left after a severe course of renovation between the years 1840 and 1846. There is an interesting *camarin* in which is venerated a Crucifix known as the *Señor de la Conquista.* Beneath the main altar is a crypt in which distinguished ecclesiastics and civilians are buried. Adjoining the parish church is the church of San Rafael (the Santa Escuela) in which there are some curious figures of saints—notably of San Antonio Abad, in fine old Spanish costume, who having lost his primitive pig has had supplied in its place a most sinister looking pig of modern Mexican manufacture. Vespers, or any convenient service, should be heard in this church, the music being remarkably fine. The Oratorio of San Felipe Neri was founded in San Miguel in the year 1712. The most beautiful thing in the city, one of the most beautiful things in all Mexico, is the chapel of the *Casa de* Loreto that is attached to this church. This exquisite creation, a jewel in carved wood, color, gilding, delicate metal-work and glazed tiles, was the gift, in the year 1635, of the Señor Don Manuel Tomas de la Canal and the Señora Doña María Herras de Flores, his wife—whose portraits are preserved in the Santa Casa. The palace in which this pious gentleman and his wife lived is now the Hotel Allende, and the very original decoration for a hotel—the figure of the Virgin of Loreto carved in stone over the main entrance—is a relic of these its former occupants. The family of Canal is now extinct in this line. In the rear of the Santa Casa is a shrine in which are the bones of San Columban, preserved in a wax body and greatly venerated.

Several other churches are well worth looking at: the Concepcion, a part of the ex-convent of Capuchinas, still preserving its convent chapel separated from the church by a double iron grating, and containing, in a cloister, some very grotesque pictures; San Francisco, with its adjoining ex-monastery; Nuestra Señora de la Soledad; and three or four more. The chapel of the Calvario stands at the top of a very steep street, and below it, extending to the plaza, where the first is, are the fourteen Stations of the Cross. Sinners did penance in former times by ascending this steep place upon their knees, stopping at each of the Stations to make the proper prayer. Near to the Calvario is the little Beaterio * of Santo Domingo, attached to which is a small church built on two levels—the chancel being a terrace above the nave—on the side of the hill. The space reserved for the *beatas* is partitioned from the body of the church by a wooden grating. In a dark, crooked passage, partly cut through the hillside, uniting the church and the Beaterio, is a dark cell, formerly used for penance and correction. The primitive town of San Miguel was

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*A *beaterio* is a community of women not vowed, not cloistered, *not wearing* the habit of an order, but simply devoted to good *works.*

founded nearly three miles west of the present city; and on this ancient site the first small church, known as San Miguel Viejo, is still in existence, being now upward of three hundred years old. On the crest of a high hill in the rear of the old town is an altar—that from below seems to be a watch-tower—where services are held on certain festival days.

History. Local historians insist that San Miguel was founded by the Franciscan Fray Juan de San Miguel in the year 1542—when was built the little church, a league westward of the town, now styled San Miguel el Viejo. Historians at large insist, and in this they are right, that the formal foundation of the town was in the year 1560, under an order from the Viceroy Velasco to establish hereabouts an outpost against the Chichimec Indians. Both accounts are harmonized by the reasonable supposition that the Viceroy's post was placed close by the Franciscan mission. This city has an important place in the history of Mexican Independence. The eminent patriot Ignacio Allende was born here January 20, 1779—from which fact his name was added to that of the town shortly after Independence was secured. Allende was with Hidalgo in Dolores and gave vigorous aid to the rising of September 16, 1810; and when Hidalgo marched to San Miguel, the Queen's regiment, to which Allende belonged, then stationed there, was induced to join the revolt.

Atotonilco. About ten or twelve miles north of San Miguel is the celebrated Santuario de Jesus Nazareno de Atotonilco, whence Hidalgo took the banner blazoned with the Virgin of Guadalupe that became the standard of Independence. Apart from its interesting historical associations, this very curious sanctuary is well worth a visit in itself. It was founded, in a place famous for robberies and murders, by the venerable Father Felipe Neri de Alfaro, in the year 1748. There is a main church, dedicated to Jesus Nazareno, and five large chapels. Unfortunately, the interior of the church was renovated in the year 1849. Pictures by Ibarra and Rodriguez Juarez still are in place.

XX. MORELIA.

Practical Matters. A tramway extends from the railway station into the city, passing the doors of the hotels. Fare, 6¼ cents. Trunks, two *reales* each—with a trifle to the servant who brings them from the car to the bedchamber. The new Hotel Oseguera promises to be one of the most comfortable hotels in Mexico. Very fair quarters and food will be found also at the Hotel de Michoacan. At either the rate is $2 a day and upward, according to size and location of room. The nearest baths to the hotels (unless baths should prove to be a part of the Oseguera establishment) are those of the Soledad. Better baths, in the eastern suburb, are those of the Bosque and Recreo. The post-office is in the third block east from the southeastern corner of the cathedral. Morelia is famous for its *dulces*—jams of guava, peach, pear, and other fruits. These may be bought in the shops on the main plaza. The curious lacquered-ware of Uruápam may be bought in a house diagonally across and north from the post-office, in the street running east and west; where also may be bought the famous Uruápam coffee. An excellent guide-book to Morelia *(for sale for six reales in the bookstores on the main plaza)* has been prepared by Señor Lic. Juan de *la Torre.* Even persons who do not read Spanish wil do well to purchase this book because of its accompanying map.

Site and Characteristics. Morelia, capital of the State of Michoacan, is a city of about 30,000 inhabitants, on the line of the western division of the Mexican National Railway, 235 miles from the City of Mexico, at an elevation of 6,200 feet above the level of the sea. It is built upon a hill that rises in the midst of a lovely valley, is very clean; very dry, has an equable and delightful climate, and in general and in detail is one of the most thoroughly satisfying cities in Mexico. At the peak of the town is the cathedral, standing between the gardens in the plazas of the Martyrs, to the west, and of La Paz, to the east. From this central elevation the streets descend in all directions toward the encircling meadows. There are several minor plazas, and in the eastern suburb—reached by tramway or, more satisfactorily, on foot along the picturesque causeway of Guadalupe—is the charming Paseo de San Pedro. At the northeast corner of this park, beyond the recently renovated chapel of San Pedro, is the ruinous chapel of the Concepcion—possibly the primitive church of Morelia, erected probably in 1541. To the east of the park are the foundations of the State Penitentiary, modelled upon the plan of the Eastern Penitentiary of Pennsylvania. This important work was begun in 1849 (under the law of December 24, 1848), and was progressing in a very satisfactory manner when, in 1851, the Dictator Santa Anna confiscated the fund of more than $100,000 reserved in the State Treasury for its prosecution. On the northern side of the city, near the cemetery of the Urdiales, is the abandoned Paseo de las Lechugas, and a partially completed stone bridge across an unfinished drainage-canal. This drainage project came to an untimely end in 1869. The Calzada de Guadalupe was begun in the year 1732, by Bishop Calatayud, in order to make an easy and a pleasant approach to the sanctuary of Guadalupe. It is a raised stone causeway (about forty feet broad and fourteen hundred feet long), with stone parapets and stone benches along its sides, shaded by double rows of elms. The causeway was much improved in the latter part of the last century. The oldest elms were planted in 1791 by the then Intendente, Don Juan Antonio de Riaño—who was slain when the city of Guanajuato was captured by Hidalgo.

The water-supply of the city is derived from a spring about four miles distant, whence the water is conducted through a handsome stone aqueduct. This notable structure was erected in a year of famine, 1785, by the then Bishop of Michoacan, Fray Antonio de San Miguel Iglesias, in order to provide work, and so means to procure food, for the starving people. Under the great arch of the aqueduct that spans the Calzada de Guadalupe is an inscription, in part illegible, commemorating this good bishop's charitable and useful work.

The main plaza, called of the Martyrs, is ornamented by a pretty garden, dating from 1870, and is surrounded on three sides by arcades. Here Matamoras was executed, February 3, 1840; a fact commemorated by a mural tablet in the centre of the arcade on the eastern side. The dismal name of the plaza is derived from the very unjust execution here, December 8, 1830, of a company of revolutionists. The plaza on the eastern side of the cathedral, also adorned with a garden, is that of La Paz. The Plaza of San Francisco, in front of the church of that name, was created on the site of the former burial-place in 1860. The market is held here.

The Palacio del Gobierno, fronting the cathedral, formerly was the Colegio Seminario. In this building are the chambers devoted to the State Government, the State archives, and a public library (mainly from the library of the Colegio de San Nicolás) of 15,000 volumes. This building was begun in 1732. It was occupied by the State Government in May, 1859. The house in which Morelos was born, September 30, 1765, marked by a commemorative tablet, is at the corner of the second block south from the cathedral. Continuing south on this same street to the first street on the left, and following this one block, the house in which Morelos lived is seen. Here are preserved his portrait and the handkerchief that was about his head when, after trial by the Inquisition, he was shot, December 22, 1815. The house in which Yturbide was born, September 27, 1783, is in the first block east of the cathedral, on the left. In the house midway in the block, on the south side of the Plaza de los Mártires, the first secret meetings in favor of National Independence were held; and in the house opposite the Hotel Oseguera a party of conspirators against the Spanish Government was captured in 1809. The Casa Municipal is in the second block west from the southwest corner of the plaza. The Ocampo Theatre is at the corner of the second block north from the northwest corner of the plaza. The bull-ring, one of the finest in the country, is in the block west of the end of the aqueduct. It is built entirely of stone, will seat 3,000 spectators, and cost $20,000. It was opened, with great ceremony, November 1, 1844. The hipódromo is in the street running east and west, two blocks south of the plaza. The Hotel Oseguera is in the building, materially modified, erected for an episcopal palace by Bishop Juan Ortega Montañez about the year 1685. When this handsome building was completed, and was furnished at a great cost, there was some little talk in Morelia about the propriety of a churchman's dwelling in so much luxury. And this talk coming to the Bishop's ears, he straightway presented his palace to the brothers of San Juan de Dios that they might make of it a hospital; and such it was for many years! The hospital thus founded, now in the ex-convent of the Capuchinas, is maintained by the city government.

Churches. The cathedral was founded in Tzintzúntzan in the year 1538; was removed to Pátzcuaro in 1540; and to Valladolid (now Morelia) by a decree of November 9, 1579. What probably was the primitive cathedral building in this city, the present church of La Cruz, is a bare little place; that is interesting, however, because of its age. The present cathedral was begun in 1640; and was dedicated, without the towers, in 1706. The organs were put in place in 1732; the towers were completed in 1744; the main altar and some of the side altars were rebuilt in 1845; the whole interior was repainted and regilt in 1880. The handsome iron railings and gates which enclose the atrium were erected in 1854. The silver railings, with silver images, candlesticks, and vessels, were removed from the cathedral, September 23, 1858, by the Federal Government. This act was in consequence of the refusal of the chapter to pay a contribution of $100,000. The value of the property removed is estimated at about $400,000, exclusive of the value of the workmanship. Even with this loss, the valuables remaining to the cathedral permit the mounting of the services with unusual magnificence.

The exterior of the cathedral is impressive. On the north front rise two peculiarly beautiful and majestic towers. The isolation of the building—standing *between the plazas* of the Martyrs and La Paz—greatly adds to its commanding effect. The interior has lost its charm of antiquity; but, the renovations having been effected in good taste, still remains strikingly magnificent. The woodwork about the choir is especially fine. In the rich sacristy are some interesting paintings by Rodriguez Juarez. On the eastern side of the building, communicating with it, is the Sagrario, the head parish church of the diocese. Here is the silver font in which both Morelos and Yturbide were baptized.

The church of San Francisco is a foundation of 1531. The existing church was erected early in the seventeenth century; the nave being completed, probably, in 1610, which date may be read over the main portal. Unfortunately, the interior was renovated in 1828. Tradition affirms that a secret passage leads from the vaults of San Francisco to a point in the meadows outside of the city. In order to make room for the market now in front of this church (opened May 5, 1872) the chapels of the Tercer Orden and Rosario, together with the fourteen chapels of the stations of the cross, were destroyed, and the ancient grave-yard was taken possession of. In the rear of the church is a ruinous little chapel in which, it is believed by a considerable faction, was celebrated the first mass. Another considerable faction believes that the first mass was celebrated in the ruined chapel of the Concepcion, east of the Paseo de San Pedro.

The church of the Augustinians, a foundation of 1550, is dedicated to Nuestra Señora de Socorro, and contains an image of this Virgin, especially venerated because it was presented to this convent by San Tomas de Villanueva. The existing church was begun in 1650, and was finished a few years later. It had the misfortune to be *renovated in* the year 1838. In this church are preserved *portraits of* Fray Alonzo de la Vera Cruz, the founder

(1540) of the University of Tiripitío and (1552) of the University of Mexico; of Fray Juan Bautista, "the Apostle of the Tierra Caliente," who died December 20, 1567; and of the eminent chronicler Diego Basalenque, who died in Charo in the year 1651. The sanctuary of Gaudalupe, built in the year 1708, adjoins the ex-monastery of San Diego (now a hospital). The church was enlarged in 1776, and the main altar, by the architect Nicolás Luna, was erected about the year 1815. The organ is in a richly carved case, and the organ-loft is upheld by caryatides admirably carved. The chains which fence off the atrium of this church formerly were used as shackles for prisoners in the chain-gang, until the constitution of 1857 did away with this and all other infamous punishments. The Carmen, a very handsome building, dating from 1596 (renovated 1839), contains some notable pictures by Juan and Nicolás Juarez, and a portrait of Bishop Palafox y Mendoza, by Cabrera. The Compañia, including the college that was a part of the Jesuit foundation, is a mass of buildings very rich architecturally. The existing church dates from 1681; but the isolated tower is almost a century older (the date 1582 still may be deciphered upon it) and pertained to the first church built here. The college buildings are used for a trade-school. Other churches which may be visited are Santa Catalina de Sena, Las Teresas, and the Capuchinas, all of which pertained to convents of nuns; the Merced and San José.

Colegio de San Nicolás. This is the oldest existing collegiate institution in Mexico. It was founded in Pátzcuaro, by Bishop Quiroga, in the year 1540, and was translated to Valladolid (now Morelia) when, in 1580, that city became the seat of the See of Michoacan. It was then consolidated, October 10, 1580, with the college established in Valladolid before 1566, by Fray Juan de San Miguel. A royal order of November 23, 1797, established in the college a law-school. The institution was involved in the troubles incident to the war of independence, and from 1810 until 1847 was closed. In this latter year, through the efforts of Don Melchor Ocampo, it was reopened; but was closed again during the Dictatorship of Santa Anna, and during the reign of Maximilian. The injuries done to the college building during the French occupation compelled its rebuilding. The college was reopened in temporary quarters March 16, 1869, and took possession of its new building, on the ancient site, in May, 1882. In the college the portrait of Bishop Quiroga is preserved. One of the first pupils in this institution was Don Antonio Huitzimengari y Mendoza, son of the Calzontzin (see Pátzcuaro) so cruelly murdered by Muñoz. In later times it included among its pupils Morelos and Yturbide.

Baths of Coincho. These baths are upon the line of the railroad about ten miles out from Morelia, in a very picturesque region. The waters issue from the ground at almost 100° Fahr. There are no conveniences for bathing—even towels must be taken along—and provisions must be carried from Morelia, for nothing to eat can be bought.

History. The City of Valladolid, now Morelia, was founded, May 18, 1541. In this year, according to the Augustinian chronicler Fray Diego Basalenque, "the Viceroy Mendoza found a very charming (*muy lindo*) site for a city, having the seven qualities which Plato declares such a site should have; and there he founded a *city with the* name of his own country, Valladolid, joining *together* some of the most noble people that were to be found in all the earth to be its citizens, so that at once a small but very noble city was there." It is very certain that no one having any knowledge of the beauty of Morelia, and of the "*hidalguía*" of its kindly inhabitants, will deny that it is a small but very noble city even until this day.

Morelia suffered greatly during the revolutionary war, and at this period its population fell from upward of 20,000 to less than 3,000 souls. In honor of the patriot Morelos, the name of the city was changed from Valladolid to Morelia by an Act of the Legislature of Michoacan of September 12, 1828.

XXI. PÂTZCUARO AND TZINTZÚNTZAN.

Practical Matters. A coach carries passengers from the railway station into Pátzcuaro at a charge of two *reales*, and baggage is brought in at the rate of two *reales* for each piece. The Hotel Concordia is the more desirable, but the beds are very hard, and the food is poor. At the Hotel Quiroga the food is a trifle better, but the rooms are not so good. The rate at either hotel, for food and lodging, is $2 a day for the better rooms. On "fish days," Tuesday and Friday, the excellent fish from the lake usually are served. Horses may be hired for the expeditions to Tzintzúntzan, Uruápam, and other points of interest, from Señor Pablo Plata. The hiring of canoes on the lake can be accomplished through the landlord of either of the hotels. It is probable that by January a steamboat will have been launched upon the lake—to the detriment of the picturesque, but providing an easy way of getting to many interesting points which now are accessible only to robust travellers. Pátzcuaro should be visited early in the winter. As the rainy season approaches the atmosphere becomes thick, and this obscurity is increased by the numerous fires of charcoal-burners, to the serious injury of the landscape effect.

Site and Characteristics. Pátzcuaro (meaning in the Tarascan tongue "place of delights") is a city of 8,000 inhabitants, in the State of Michoacan, at the present western extremity of the Mexican National Railway, 274 miles from the City of Mexico, at an elevation of 7,200 feet above the level of the sea. It is built upon hilly, broken ground, the streets are narrow and crooked, and the general effect is picturesque to a degree. There is a pretty central plaza surrounded by arcades, several minor plazas, and within the city are included upward of fifty blocks of houses. A considerable trade is transacted here between the plateau eastward and the hot country below to the west. The local market, held on Friday, always is interesting. Hammered copper vessels, feather pictures, very small carvings in bone, and microscopic work-boxes (little affairs of an inch or inch and a half long, properly fitted inside, and provided with lock and key), are among the products of the place, of which specimens should be secured. The city is supplied with water from an abundant spring, which, according to tradition, gushed forth from the rock struck by Bishop Quiroga with his staff. The facts that an altar was built over the spring, and that the staff still is preserved in the cathedral in Morelia, attest the truth of this tradition. From the Hill of the Calvario, at the place known as Los Balcones, or Las Sillas, where stone seats have been placed by the Ayuntamiento, there is a very lovely view—the irregular city, the lake, with its three islands, its forty-seven surrounding towns, and its green shores; and in the background the tree-clad mountains. The path to this charming place is the causeway leading past the fourteen stations of the cross to the church of the Calvario. A very good view of the lake also may be had from just in the rear of the Hotel Concordia.

Churches. Upon the removal hither of the seat of the See of Michoacan, Bishop Quiroga set about building a cathedral of very great size. License for this work was given by Julian III., in a bull published, July 8, 1550, and construction was pushed rapidly. Unfortunately, the ground upon which the building was placed proved to be unstable beneath the great weight, for which reason the project was abandoned. Only the nave was finished; and this, the seat of the See having been removed to Morelia, now is the parish church. It will hold 3,000 people. This building was badly shaken by the earthquake of April 7, 1845, and again by that of June 19, 1858.

While the great cathedral was in course of erection, the seat of the See was the church that subsequently became the Compañia. It was at the request of Bishop Quiroga, made direct to Loyola, that the Jesuits came to Mexico—although their actual arrival was not until after his death. Very properly, therefore, in this church that he founded and that the Jesuits subsequently occupied, is his sepulchre. In the altar on the evangel side (left side on entering) his bones are preserved in wrappings of silk. The figure of Nuestra Señora de la Salud, made by order of Bishop Quiroga, is preserved in the church dedicated under this advocation. The existing church, built at the end of the seventeenth century, pertained to the richest nunnery in Pátzcuaro, and was exceedingly curious and interesting. Unfortunately, it *was renovated* in 1845. Other churches which may be visited are San Agustin (close by the Hotel Concordia), a foundation of 1576, the existing church dating from the latter part of the seventeenth century; San Juan de Dios, founded about 1650, but renovated in 1841 (the hospital is maintained by the municipality); San Francisco, founded by Fray Martin de Coruña, "the apostle of Michoacan," and containing his tomb; Guadalupe, built at the beginning of the present century. The interesting chapel of the Humilladero—rather more than a mile from the Plaza Mayor, on the road coming from Morelia—marks the spot where the Indians received peacefully the first Spaniards that ever were in these parts.

Lake Pátzcuaro is a body of fresh water nearly twenty miles long by ten miles broad. It encircles three islands: Xanicho, with a population of upward of 1,000; Xarácuaro, with a population of about 100, and Pacanda, on which are a few families. All of this island population, together with the greater portion of the dwellers upon the mainland near the lake, is supported by fishing. Xanicho is a progressive little community, maintaining schools for girls and for boys, and boasting a queer little church, San Gerónimo. In the year 1791 a *feluca* (sprit-rig sail-boat) was put upon the lake to serve as a model for the Indians; and in 1857 a six-oared barge was placed here with the same laudable purpose. But the Indians, while expressing abstract approval of these fine craft, continued to use their canoes. The little steam-boat, put in commission in 1888, makes the circuit of the lake daily, starting at 7 A.M. and returning about 5.30 P.M. (Excursion $1). The landing at Tzintzúntzan is by canoe.

Tzintzuntzan (an imitative name: the sound of *humming-birds*, which abound here). By trail or boat, this town is about 15 miles from Pátzcuaro. The ride is a hard one. Provisions must be carried along, for there is not even a *fonda* in the town.

Tzintzúntzan was the capital of Michoacan in the time of the Tarascan chieftaincy. Its population before the Conquest is stated at 40,000 souls. Its present population is less than 2,600. The town, built of *adobe*, straggles over two low hills lying close to the eastern edge of the lake. With the translation in 1540 of the seat of the See of Michoacan to Pátzcuaro, the importance of the town vanished and it rapidly fell into decay. The Franciscan establishment here was closed in 1740, and all that now remains of the convent is a ruined cloister, in the midst of which is a tangled garden. Near by is an orchard of extraordinarily large olive-trees, planted here three centuries and a half ago; and beneath the olive-trees is the ancient burial-place. The chapels of the Tercer Orden and the Hospital still exist, though falling into ruin; and the convent church, a bare, shabby place, is in a little better order only because it has been made the *parróquia*. The one industry of the little town is potting, and the potteries will be found worth a visit. In the forlorn Casa Municipal is an interesting picture of the Calzontzin Sinzicha receiving Christianity. Excavations were undertaken here in 1855 by Father Aguirre, with the result of laying bare the beginning of a subterranean passage. Without any acts of violence, but simply by filling up the excavated place, the Indians put a stop to the further progress of the work.

The only really important point of interest in Tzintzúntzan—seeing which more than balances all the difficulties and discomforts of making the expedition even on horseback—is the picture in the sacristy of the *parish church*: an Entombment, attributed to Titian. Surrounding the dead Christ are the Virgin, Magdalen, Saint John, and seven other figures, all life-size. The tradition concerning this picture asserts positively that it is by Titian, and that it was sent to Bishop Quiroga by Philip II.—and in substantiation of this assertion the figure at the extreme right, in the background, is pointed to as that of the royal donor. Intrinsic evidence supports the tradition. The extraordinarily fine color, the composition, the grouping, the attitudes of the individual figures, the treatment of the lights and shades, and the quality of the bit of landscape in the background, all seem to indicate Titian as the master. An effort on the part of the Archbishop of Mexico to purchase this work was unsuccessful. The Indians absolutely refused to permit the picture to be taken away.

Iguatzio. This little town lies close to Tzintzúntzan, with which it communicates by a well-paved road. It is remarkable because of its many prehistoric remains: A pyramid that now serves as a *plaza de armas;* the remains of a fortress or tower; sepulchres from which ornaments, idols, arms, and implements of various sorts have been taken. Two timbered subterranean passages found here remain unexplored. Tradition declares that they communicate with the passage discovered in Tzintzúntzan in 1855. The paved surface roadway between the two towns also antedates the coming of the Spaniards.

History. After the conquest of the Valley of Mexico, embassies passed between Cortés and the Tarascan Calzontzin (*i.e.*, chief) Sinzicha; and in the end the Tarascan ruler begged that Cortés would send him teachers to teach his people how to worship the powerful Christian gods. *And missionaries* went to them, and many of them became *Christians; and* all were inclined to listen to the preaching of the Christian faith. The end of this good order of things came through the evil acts of Niño de Guzman. This man, the President of the first Audencia, came into Michoacan at the head of an army, with which he had set out for the conquest of Jalisco. He levied upon the Calzontzin for 10,000 men and much treasure. The men were provided; but the tribute to the Spaniards having almost exhausted the chief's treasury, very little treasure could be brought. Guzman believed that the treasure was being concealed from him. Therefore he burned the Calzontzin to death; and other horrid tortures he applied to other chiefs. And the people, maddened with terror, fled from their homes to the mountains and refused at all to return.

To remedy the many evils done in Mexico by the first Audencia, for the ill-doing was not confined to Michoacan, the Emperor Charles V. selected very carefully the members of the second Audencia from among the wisest and best men of Spain. And one of its members was an eminent lawyer, the Licenciado Vasco de Quiroga. Being come to Mexico, and hearing of the condition of things with the Tarascan Indians, Don Vasco himself went, in the year 1533, to the depopulated towns; and with an admirable patience and gentleness and love, prevailed at last upon the terror-stricken Indians to have faith in him and return to their homes. The Bishopric of Michoacan then was founded, and this mitre—having been renounced by Fray Luis de Fuensalida—was offered to Quiroga, though he was then a layman, by the Emperor Charles V. Therefore Quiroga took holy orders, and, having been raised quickly through the successive grades of the priesthood, was consecrated a bishop, and took possession of his See in the church of *San Francisco* in Tzintzúntzan, August 22, 1538; being himself at this time sixty-eight years old. As bishop he completed the conquest through love that he had begun while yet a layman. He established schools of letters and the arts; introduced the manufacture of copper ware and other metal working; imported from Spain cattle and seeds for acclimatization; founded hospitals; and established the first university (San Nicolâs, now in Morelia) that ever was in New Spain. This holy man died at Uruápam, while engaged upon a diocesan visitation, on the evening of Wednesday, March 14, 1565, being nearly ninety-six years old. To this day his personality is a living force in Michoacan; his name is reverenced, his memory is loved.

The City of Michoacan was founded by a royal order given, February 28, 1534, by the Emperor Charles V., and the territory over which this city had jurisdiction included both Tzintzúntzan and Pátzcuaro. In all ancient documents the two towns are referred to as a single city. In moving the seat of his See, therefore, Bishop Quiroga did not go outside of the chartered limits of the City of Michoacan. Very little of Tzintzúntzan was left after the migration, for the colony that was planted in Pátzcuaro consisted of twenty families of Spaniards, and upward of 30,000 Tarascan Indians. The seat of the See was translated finally to Valladolid (now Morelia, which see) by a decree of November 9, 1579.

XXII. MONTEREY.

Practical Matters. A tramway extends from the railway station to the Plaza Mayor, fare 6¼ cents. *Carriages* may be hired at the station for four *reales* for *four passengers* or less. Trunks can be brought in on carriages for two *reales;* or may be sent in on a cart for the same price. (Travellers arriving by the night train probably will find these prices materially increased, and will have to make as good a bargain as the circumstances of the case will allow.) The least objectionable of the hotels is the Hidalgo; the next least objectionable is the Yturbide. At either the transient rate is $2.50 a day. The only baths in the city, very poor ones, are those of the Refugio, costing two *reales.* Carriages, of a shaky sort, may be hired for four *reales* the hour; or six *reales* the hour on Sundays and feast-days. A tramway extends east and west through the city—up the Calle del Dr Mier and down the Calle de Comercio—passing close beneath the hill on which stands the Obispado Viejo. Fare each way, 6¼ cents. The tramway between the Plaza Mayor and the railway station connects at the latter point with the tramway to Topo Chico. Running time to railway station, 30 minutes; thence to Topo Chico, 40 minutes more. Through fare, 18¾ cents.

The Hot Baths. At Topo Chico, about three miles north of the railway station, are hot baths reputed to possess valuable curative qualities in nervous, rheumatic, and other diseases. The temperature in the tubs is about 100° F. A small hotel, at which the transient rate is $2.50 a day (a considerable reduction is made for terms of a week or longer), has been opened here, and a bath-house has been erected—the latter well appointed, save that the tubs are made of wood. Tub baths cost four *reales;* tank baths, two *reales.*

Site and Characteristics. Monterey, capital of the State of Nuevo Leon, is a city of about 20,000 inhabitants, on the line of the Mexican National Railway, 172 miles southwest of Laredo, at an elevation of 1,800 feet above *the level of* the sea. Although invaded by an American

Colony, this city still is essentially Mexican; and a traveller who cannot take time for a long journey into Mexico readily may obtain here in a week or a fortnight a very good notion of Mexican manners and customs, as well as a comforting association with the romantic and picturesque. The city is built upon broken ground in the midst of a great plain, from which rises on the east the Cerro de la Silla (4,149 feet) and on the west the Cerro de las Mitras (3,618 feet). To the south is the magnificent sweep of the Sierra Madre. A spur of the Mitras juts out above the city to the west, and on this is perched commandingly the building known as the Obispado Viejo. In the very heart of the city is the great spring, the Ojo de Agua. The little Plaza Mayor is a charming garden, in the midst of which is a quaint fountain. Fronting upon the plaza is the handsome cathedral, and near by is the ancient church of San Francisco—where, in the old convent garden, grows a single stately palm. Northwest of the city is a neglected alameda; beyond this the curious Campo Santo, and in this vicinity are bushy lanes very pleasant either for walking or riding. Along the highway leading west from the city are many charming country places—*casas de recreo*: houses standing in great gardens fed by abundant water and full of fruit and flowers. In the northeastern quarter of the city is the bridge of the Purísima, on which there was some sharp fighting in 1846. The more important buildings, aside from the churches, are: The Casa Municipal, on the west side of the Plaza Mayor; the Episcopal Palace, just south of the cathedral; the State Government building; the large theatre. The bull-ring is merely a shed. West of the city, on a spur of the Mitras, is the building mentioned above, the old Episcopal Palace (*Obispado Viejo*). This very picturesque building, now occupied as an artillery barrack and falling into decay, was erected between the years 1782–90 by Bishop Verger; not as his formal abiding-place, but as a *palacio de recreo*—where his Episcopal dignity might unbend a little, and where, after his labors, he might find refreshment and ease. North of the city is a ruinous mass of buildings known as "the black fort." Here was begun, about 1792, the first cathedral. The site was abandoned for that occupied by the existing cathedral; and upon the available foundation was reared the Citadel at the time of the American invasion.

Churches. The cathedral is a modern structure, begun in the last decade of the last century and consecrated July 4, 1833. It never was remarkable for the richness of its decorations, and its various injuries and losses in war times have left it still more bare. At the time of the American attack upon the city it was used as a powder-magazine—and only a series of lucky accidents saved it, amidst the bursting shells, from being blown into fragments. The building is very massive, and its exterior effect, while rather heavy, is decidedly impressive. The oldest religious foundation in the city probably is the church of San Francisco, that dates, possibly, from 1560; and that certainly was not founded later than 1596. Upon the site of the primitive church building is a ruinous structure that dates from the early part of the seventeenth century; and adjoining this is the existing church, dating from 1730. The convent now is the city jail. The church of Nuestra Señora del Roble, in which the miraculous image of Our Lady of the Oak is enshrined, is a large and handsome building, begun in the year 1855, and as yet not quite completed.

In the convent of the Caridad, now occupied by an admirably organized charity school, is an unfinished cloister with very elegant hanging key-stones. The convent of the Capuchinas now is used as a hospital. South of the city, on the foot-hills of the Sierra, are the chapels of Guadalupe and Lourdes—the last completed in 1882.

Excursions. Garcia, or Pesquería, 20 miles south of Monterey by rail, is a very picturesque little *adobe* town. Near by are two notable caves, which may be visited in company with Señor Sanchez, a trustworthy guide. Provisions should be carried along, as there is no *fonda* in Pesquería. The Potrero, a meadow surrounded by very high mountains and reached through a fine cañon, may be visited from Monterey by carriage—an interesting drive (along the great highway to the south) to the town of Santa Catarina, and thence to the Potrero—in all, about 12 miles. This is a favorite place for picnic parties. Excursions also may be made to the cotton-mills at Santa Catarina, to the village of Guadalupe, about four miles east of the city, and to the hot baths at Topo Chico, mentioned above.

History. The first settlement here, made about the year 1560, was known as Santa Lucia; and the little stream that crosses the city from west to east still bears this name. The formal settlement was made in September, 1596, by Fray Diego de Leon; at which time was conferred the title of city and the name of Monterey—in honor of Don Gaspar de Zuñiga, Conde de Monterey, the then viceroy. At the time of the American invasion Monterey was garrisoned by a force of upward of 9,000 men, commanded by General Ampudia. The city was attacked by General Taylor, commanding a force of 7,000 men, September 21, 1846, and, after three days of hard fighting, surrendered on the 24th. The *most brilliant* feature of the attack was the storming of *the Obispado* Viejo by General Worth on the morning of the 21st, and of the height above on the ensuing day. Possession of these positions virtually assured the surrender of the city.

XXIII. CUERNAVACA.

The Journey. A regular line of *diligencias* plies between the City of Mexico and Cuernavaca, leaving the city at 6 A.M. on Mondays, Wednesdays, and Fridays, and returning on the following days. The fare each way, including an allowance of twenty-five pounds of luggage, is $4.50, Mexican money. Seats should be secured in advance at the general offices of *diligencias* in the rear of the Hotel Yturbide. A rough and uncomfortable drive of more than two hours can be avoided by taking the tramway to Tlalpam, and there claiming the reserved seats. This journey of a day is a thoroughly characteristic bit of diligence travel, with the added advantages of following a road that leads through wonderfully fine scenery to a very picturesque and historically interesting town—the favorite dwelling-place of Cortés, and the favorite dwelling-place also of Maximilian.

From Tlalpam the road ascends steadily, and by steep grades, the pass between Ajusco and Tapucia—giving a fine view northward of the Valley of Mexico, with Tlalpam and the Pedregal in the foreground; Coyoacan, Churubusco, and San Angel in a line beyond; Tacubaya and Chapultepec still further; the City of Mexico in the middle distance, and in the background the Guadalupe Mountains. At El Guarda (where breakfast is served), an old defensive outpost nearly 10,000 feet above sea-level, the highway from Xochimilco and points to the eastward enters the main road by a pass on the eastern side of Tapucia. Some distance beyond this point, at

Cruz del Marques (where the Marques del Valle de Oaxaca, otherwise Cortés, set up a cross to mark the northern boundary of his Cuernavaca estate), the long descent begins--and does not end until Cuernavaca is reached, about 2 P.M.

Practical Matters. The Diligencias, at which the *diligencia* brings up, is a fairly comfortable hotel in a strikingly picturesque situation. The rate is $2 a day. Arrangements may be made at the *diligencia* office for horses, or for a coach, for expeditions into the surrounding country. If the negotiation is conducted with a courteous diplomacy very reasonable terms may be secured. There are excellent baths in the town and in the suburbs.

Site and Characteristics. Cuernavaca (literally, "cow-horn," a corruption of the primitive name Quauhnahuac, meaning, "where the eagle stops") is a city of 12,000 inhabitants, the capital of the State of Morelos. The Cuernavaca Valley lies at an elevation of nearly four thousand feet above sea-level, and, being abundantly watered, is one of the most fertile regions, and one of the most important sugar-producing districts, in Mexico.

The town of Cuernavaca, at an elevation of 4,900 feet above the sea, is built upon a headland that projects into the valley between two steep *barrancas*, or ravines. Being plentifully supplied with water, the whole town is a garden, and is almost buried in abundant masses of trees. The winter climate is very delightful, and excellent fruit abounds here; with which tropical luxuries are the tropical drawbacks of venomous insects and reptiles. The streets of the town are narrow and crooked, with the single exception of the Calle Nacional. The houses for the most part are roofed with red tiles—pre ducing a very pleasing effect when the town is looked down upon from the Cerro de Calvario and the red roofs are seen amidst the green masses of the trees. The Plaza Mayor is irregular in shape, and is adorned with a garden. The Plaza de Mercado is a recent erection, at a cost of $20,000. What was the palace of Cortés is now the State Government building, including the chambers of the legislature, the courts, jail, and offices. The building had fallen into a ruinous condition, when it was repaired and devoted to these uses in 1872. The other place of especial note is the Jardin de Borda—the garden surrounding the house built by the rich miner, Joseph de la Borde. The garden lies on a terraced slope and is full of fruit and flowers. There are great tanks, and everywhere little running streams. In the day of its perfection this place was a realization of a dream of fairyland. Even now, though falling into decay, it is very beautiful. Joseph de la Borde, or, as he was known in Mexico, José de la Borda, born in the year 1700, came from France to Mexico when but sixteen years old; and by his fortunate mining ventures at Tlalpujahua, Tasco, and Zacatecas, he made a fortune of $40,000,000. Upward of a million was spent in the creation of this garden. Another million was spent in building and decorating the great church at Tasco.

Churches. January 2, 1529, there came to Cuernavaca, to found the church and convent of San Francisco, certain brothers of the Franciscan order, among them Fray Juan Torribio Benevente, called Motolinia; and the establishment founded under such worthy auspices was one of the most important that pertained to the order in Mexico. The church, large, high, commanding, is a single great nave, with several dependent chapels. In the tower is a clock that tradition tells was in the clock-tower of the Segovia cathedral, and thence was sent by Charles V. to Cortés. Other churches are the Tercer Orden, the Asuncion (the parish church), San Pedro, Guadalupe (built by José de la Borda the younger), and the Calvario, on a height just outside the city.

Suburban Expeditions. Near the city are the Springs of Guadalupe, and others, whence the water-supply is drawn; and in this region are three cascades. The larger of these, about 25 feet high, is in the ravine of Tlaltenango; there is another in a little ravine off from that of Amanalco, and the third, over basaltic rocks, is in the *barrio* of San Antonio. This suburb of San Antonio is reached by way of a well-built road. There are potteries here which will repay a visit, and below the water-fall is a charming lake. In the rear of the house called the Casa de Cortés (not to be confounded with the Palacio de Cortés, in the city proper) is a solitary rock upon which are prehistoric carvings; and on the crest of a little hill near by is a lizard, about eight feet long, carved in stone. A league to the southeast, on a hill called Quauhtetl (meaning stone eagle), is an eagle nearly a yard across, carved in stone. A very interesting expedition may be made to one of the many sugar haciendas in the vicinity. Several of these are worthy of note because of their antiquity—as that of Temisco, a great building in the old Spanish style erected soon after the Conquest. At the hacienda of Atlacomulco may be seen, in addition to the growing cane, plantations of coffee and oranges.

History. Cuernavaca was captured by Cortés, aided by his Tlascalan allies, before siege was laid to the City of Mexico; and from its capture dates its foundation as a Christian town. In the municipal archives, documents relating to the conquest and settlement may be seen. The valley of Cuernavaca was included in the grants made to Cortés by the Emperor Charles V.; and upon his estate here, his favorite abiding-place, he began in Mexico the cultivation of the cane. It was upon this estate that the last years of the Conqueror's life in Mexico were passed.

Excursions. From Cuernavaca an interesting, but rather rough, expedition of eighteen miles on horseback may be made to the ruins of Xochicalco. These, regarded variously as remnants of a temple or a fortress, surmount a rocky eminence nearly two miles in circumference. Their most important feature is a portion of a well-constructed stone building that measures seventy-six by sixty-eight feet. A still rougher expedition, of three or four days, may be made to the famous caves of Cacahuamilpa, about forty-five miles to the south.

The return from Cuernavaca to Mexico may be made by the *diligencia*, or by hiring horses and riding across to Yautepec, in the very early morning, and thence by rail. (See Interoceanic Railway.) The ride is through the beautiful cane country, with magnificent mountain scenery constantly in sight.

XXIV. AMECAMECA.

Practical Information. The Hotel Ferro Carril, close to the railway station, is a bare little place, with very hard beds; but it is clean, the food is very fair, and the landlord, Señor Manuel Tirada, is a gentle, obliging man whose good-natured desire to do everything that a landlord ought to do really is one of the attractions of the place. Rates, $2 a day for food and *lodging*. For terms of a week or longer the rate is reduced to 12 *reales* a day. A crude red wine is sold for $1 the bottle; good Mexican-brewed beer, two *reales* the bottle; excellent *pulque*, free. The desirable rooms to secure are those in the southeast corner of the hotel, commanding—across the high peaked roofs of the town—the great view of the volcanoes. (See Interoceanic Railway.)

Site and Characteristics. Amecameca, a town of 10,000 inhabitants, in the State of Mexico, on the line of the Interoceanic Railway, lies at the eastern base of the volcanoes, on the farther side of a wide valley, at an elevation of 7,600 feet above the level of the sea. A visit to Mexico that does not include a short stay here is incomplete—for the view from the terrace of the Sacro Monte (almost as good from the windows of the hotel) is one of the great views of the world. If possible, the visit here should be made in January, when the crests of the mountains are not likely to be obscured by clouds.

The Sacro Monte. A secondary attraction, in itself very well worth a visit, is the shrine of the Sacro Monte. The little hill thus named, rising abruptly from the plain, and covered with a thick growth of trees, was the favorite abiding-place of the good Fray Martin de Valencia, one of the "Twelve Apostles." (See The Religious Orders.) This holy man was greatly beloved by the Indians, for his goodness to them; and he was so loved of wild creatures that many little animals came to live near him upon the Sacro Monte, and great flocks of sweet-singing birds sang to him from the branches of the trees. His home was the cave, that now is the *camarin* of the shrine. And it is said that after his death and burial at Tlalmanalco the Indians secretly removed his body thence and buried it here in the cave; that his presence might be with them, and that his bones might rest in the place where he had so loved to dwell.

In the shrine is preserved a greatly reverenced image of the dead Christ, called of the Holy Sepulchre (*Santo Intierro*), that tradition declares Fray Martin himself placed here about the year 1527. This is possible, yet it must be noted that the chronicler Mendieta, while mentioning the Sacro Monte, and the fact that Fray Martin dwelt here, does not mention the image as being here also. Another legendary account of the matter is that certain muleteers, who were carrying holy images to a southern town, lost from their train hereabouts the mule upon which this image was packed. And when the mule was found he was standing quietly in the cave upon the mount. Thus it was seen of all the townspeople that the image was pleased to abide here with them for their protection; therefore they bought it of the muleteers and placed it in a shrine in the cave that it had chosen to be its home. Whichever of these legends is true, at least it is certain that the image has been in this place for more than three centuries—since before the year 1550. It is made of a very light material, probably the pith of corn-stalks prepared with some sort of gum, and although it is life-size it weighs but a little more than two pounds. A great pilgrimage is made to this shrine every year, in Holy-Week. When these pilgrimages began is unknown—possibly they are survivals, as in the case of the shrine of Guadalupe, of a rite antedating Christianity. The beginning of the annual festival (for it really is a festival, not a fast, as it strictly should be) is on Ash-Wednesday, when the image is brought down from its shrine and placed in the parish church, and when a fair is held in the town. The great fair of the year is held in Holy-Week; and on Good-

Friday the feast culminates in the return of the image to its shrine. Preceding its return, a masque of the Passion is played in the atrium of the parish church. This is a most curious and interesting exhibition, in which the actors are Indians; a veritable bit of the Middle Ages in which may be seen in crude realism what at Oberammergau has become little more than a mere theatrical performance. It is much better worth seeing than is the more conventional celebration in the cathedral in the City of Mexico. Until the year 1885 the bringing down and carrying up of the holy image from and to its shrine was attended with solemn ceremonials and a great procession—the law forbidding religious processions to the contrary notwithstanding. In 1886, for the first time in more than three centuries (the new law being then enforced) the processions did not take place. In the interest of the picturesque it is to be regretted that this curious custom has come to an end. The return of the image, up the winding causeway to its shrine on the hill, after dark on Good-Friday evening, accompanied by a great multitude of Indians bearing torches, was one of the most curious and most striking spectacles to be seen in Mexico. This festival, like that of Guadalupe, is managed mainly by the Indians themselves. Visitors on Ash-Wednesday should not fail to see the religious dance in the porch before the shrine. In witnessing this festival at Amecameca, or any religious festival in which the majority of the participants are Indians, not only good breeding but personal safety requires the manifestation of all outward signs of respect, and entire absence of anything, in word or gesture, that implies amusement or contempt.

In order to provide for the annual procession, a stone causeway has been made upon the hillside, in the course of which is a little chapel and the fourteen Stations of the Cross. Very devout pilgrims make the ascent of this rough, stony place upon their knees. The shrine proper is an octagonal building of comparatively recent erection, to which the cave is the *camarin*. A great many *ex votos* hang here—thank-offerings from those whom the Santo Intierro miraculously has preserved from dangers, or directly saved from death. From the terrace is the great view of the volcanoes. The large church and convent southward, in the valley, are the most obvious features of the little town of Ayapango. On the crest of the Sacro Monte, at a considerably higher level than the shrine, is the chapel of Guadalupe. In this is a painting of certain of the hermit saints by Villalobos. A really good picture, nearly rotted from its frame, the Virgin of the Castle, hangs high upon the eastern wall. In the hard clay hereabouts are seen crude gravings of hands and feet, occasionally with the cross. These are the work of pilgrims, in tangible evidence that their hands and feet have been upon the holy place. Another curious custom of the pilgrims, "for good luck," is that of leaving some part of their possessions—usually a rag torn from their dress, with hairs from their head—fastened upon the trees of the holy hill.

History and Matters of Interest. The town of Amecameca was founded before the Conquest. The curacy was established and the parish church was begun by the Dominicans in 1547. The existing church dates from about the year 1709. It is a large and handsome building, containing some curious carvings by Miranda, and a fairly good picture of Christ bearing the Cross. It is dedicated to Nuestra Señora de la Asuncion and San Sebastian. Over the arched entrance to the atrium the legs of San Sebastian remain—the rest of this unfortunate saint having fallen in the earthquake of 1884. Upon the arch under which passes the way from the church to the Sacro Monte is a statue of San Simon Stilites. Upon the wall of the abandoned chapel of the Santa Escuela is a glazed tile bearing an inscription of gratitude to Yturbide, "our Liberator;" and asking that, in thankfulness and Christian charity, prayers be said for the repose of his soul. The little chapel of the Rosario, in the eastern part of the town, has rather good carved wooden doors, a fair altarpiece, and excellent carved figures of Santa Ana and San José. What was the most interesting relic in the town, the surviving tower of the very ancient foundation of San Juan, was destroyed by the earthquake of 1884. The material of the tower was used in the construction of the Casa Municipal on the west side of the Plaza Mayor.

Near the town of Amecameca, at Nepantla, was born ihe "musa Mexicana," Sor Juana Inez de la Cruz, the celebrated Mexican poetess of the seventeenth century. The present literary celebrity of the town is due to the fact that the present Vicario Foraneo is Sr. Br. D Fortino Hipólito Vera, the learned editor of the new edition of Beristain y Souza and a recognized authority in Mexican ecclesiastical history.

Ascent of Popocatepetl. Amecameca is the point of departure from the railway in making the ascent of Popocatepetl. Provisions for the expedition can be obtained at the Hotel Ferrocarril—canned meats, and wines and liquors, however, should be brought from the city. Arrangements for horses, guides, etc., can be made with Sr. Juan Noriega Mijares, the proprietor of the large shop, La Flor de Amecameca, on the north side of the Plaza Mayor. A note from General Ochoa, the owner of Popocatepetl, will greatly facilitate these arrangements; as well as a cordial reception by his agents at the sulphur works on the mountain. The first night is passed at General Ochoa's *rancho*, Tlamacas, at an elevation of 13,000 feet. On the ensuing morning the ascent should be begun at a very early hour; on horseback to the snow line, and thence upward on foot. The descent into the crater can be made by means of the bucket and windlass used by the sulphur-gatherers. The second night, also, is passed, in returning, at Tlamacas. Amecameca is reached in time for mid-day breakfast, before returning to Mexico on the afternoon train. The cost of this expedition, for a party of four—including railway fares, meals at hotels, and all other incidental expenses—is about $25 apiece. The expedition is a very exhausting one, and should be undertaken only by strong persons in good health. It is especially perilous to those suffering from affections of the heart. Its discomforts are manifold. The sulphur *rancho* consists of a draughty shelter, and a terribly bad smell; the walk upward through the snow is a severe physical strain. The more necessary preparations for the ascent are: Light but warm woollen clothing, including woollen mittens; cotton-cloth swathings for the feet; an outfit of thick blankets—which are not to be had at Tlamacas, and which the severe cold at night renders indispensable; smoked glasses, and plenty of nourishing food.

XXV. MINOR CITIES AND TOWNS.

Acámbaro. A town of 10,000 inhabitants, in the State of Guanajuato, on the line of the Mexican National Railway, the point of junction of the Western Division with the *main* line, 178 miles from the City of Mexico.

There is a restaurant at the railway station, where the service is bad and the food tolerably good. Meals here cost six *reales*. A small hotel in the town affords poor meals for four *reales* each, and doubtful rooms at a dollar a day.

Acámbaro (meaning, in the Tarascan tongue, "the place where the maguey abounds") lies in the Lerma Valley, in the midst of a fertile and beautiful country. Lying on the line of the old highway to the west coast, it formerly was a halting-place of some importance, and even at one time had a considerable trade of its own. It was in this period of prosperity that the great stone bridge—replacing an earlier structure—was built across the Lerma by the Ayuntamiento of the town. Now it is of no importance at all—only a delightful do-nothing, down-at-heel, little Mexican town. However, the manufacture of woollens is carried on here in a small way; and if the inhabitants—who mainly are Tarascan and Otomite Indians—ever realize that their town is an important railway junction, it is possible that the commercial fortunes of Acámbaro may revive. From the standpoint of the picturesque this will not be a desirable change. With its tumble-down one-story *adobe* houses, its pretty, little, neglected plaza, where the Mexican eagle sits on a fountain complacently eating his snake, and with townsfolk who are content to sun themselves and be thankful that sunshine is so cheap and so plentiful, the town is very satisfactory just as it is.

The town, in the present State of Guanajuato, was founded September 19, 1526, by Nicolás Montañes de San Luis, Cacique of Xilotepec, an Otomite ally of the Spaniards, who also went with Don Fernando de Tapia to the conquest of Querétaro. This cacique has left behind him a most quaint and delightful diary of his military operations, the temptation to quote at length from which is very strong indeed. On the 20th, the day after the founding, Don Nicolás and his little army paraded with much dignity through what were to be the streets of the town; then they assisted at the celebration of the mass in a temporary chapel erected where the parish church now stands; and after the mass the town officers were named.

The convent and church of San Francisco, the latter now the parish church, were founded contemporaneously with the founding of the town. Both were rebuilt, of stone, in 1529; and in 1532 the existing church was begun. It was completed a few years later, and is one of the oldest church buildings in Mexico. Fortunately, its interior has not been changed, at least not within the past two centuries—and there is about the place a comforting feeling of conservative antiquity. This church was sacked during the war of the Independence by the revolutionists. Adjoining it is the deserted convent, and a hospital of which only the chapel survives. The large church-yard is shaded by great trees. In one corner of this enclosure stands the unfinished chapel, of handsome design and built of well-cut stone, that was begun by the then *cura*, Fray Macedonio Romero, in 1850, as a thank-offering for the town's escape from cholera. It was to have been dedicated to Nuestra Señora del Refugio—and may be yet, should escape from another pestilence ever stir up the towns-people to complete it. The one other church of importance, Guadalupe, is not especially interesting. In the street of Amargura is a curious series of fourteen little chapels, the stations of the cross, ending at the chapel of the Soledad on the crest of a low hill.

Good drinking-water is brought to the town by an aqueduct built in the year 1527 by the Franciscan Fray Antonio Bermul. Acámbaro, commanding the great western highway, is a point of military importance, and for this reason has had rather more than its share of sieges and assaults. It was here that Hidalgo concentrated his army previous to moving on the City of Mexico in 1810.

Celaya. A city of 18,000 inhabitants, in the State of Guanajuato, on the lines of the Mexican Central and Mexican National Railways (which here cross), 1,042 miles south of El Paso and 182 miles north of Mexico. A tramway (fare, 6¼ cents) extends from the railway stations to the main plaza. Ruinous carriages may be hired for four *reales*, for one or four people. Trunks will be brought to the hotel by cargadores for two *reales*. The best hotel, a bad one, is the Solis, at which the rate (which may be increased this season) is one dollar a day. The best baths are the Boliches ; but the tepid baths of the Delicias also are good. At each the rate is two *reales*.

Celaya, built in the broad valley of the Laja, but at a distance of more than two miles from the stream, is a city of some commercial importance. Woollen cloth, cotton prints, *rebosos*, soap, and sweetmeats are its principal manufactures. It has a commercial exchange (alhóndiga), and its commerce was sufficient to warrant the building of the long and massive causeway that crosses the bottom lands of the Laja, and assures a dry and safe road in the rainy season. The founders of the city were sixteen married men, with their wives and families, and seventeen young bachelors ; and with these were many Tarascan and Otomite Indians who did dig and delve. This company, acting under the orders of the then Viceroy, Don Martin Enriquez de Almanza, effected its settlement October 12, 1570. And the founders, being for the most part Biscayans, gave to the town the name of Zalaya, which word, in the Basque tongue, means level land. Eighty-five years later, by a royal order given by Philip IV., October 20, 1655 (but not published in Mexico until December 7, 1658), Celaya was made a city. And the fact that this dignity was conferred long before a similar dignity was conferred upon Guanajuato is a source of much complacent satisfaction to the Celayan chroniclers. The present city, built upon slightly rolling ground, and not severely rectangular, is attractive in its general features, and in certain of its architectural details it is extraordinarily fine.

All of the architectural beauty of the city is due to a single man : Eduardo Tresguerras—architect, sculptor, and painter. This remarkable man was born in Celaya, May 13, 1765, and died there, August 3, 1833. He is buried in the chapel (close by the parish church) that he himself built for his sepulchre, and dedicated to Nuestra Señora de los Dolores, to which Virgin he was especially devoted. His best painting, probably, is his portrait of his wife, that is preserved, as are some of his best sculptures, in private hands. His great work, famous throughout Mexico, is the noble church of Our Lady of Carmen, remarkable alike for its size, its grandeur, its beautiful simplicity conjoined with dignity, its lightness, and its grace. It is surmounted by a tower and dome, both renowned for their extraordinary beauty. The church, in the form of a Latin cross, the nave 220 feet long by 55 feet wide, and 69 feet high, was erected (on the site of an earlier church destroyed by fire) between the years 1803 and 1807. It is enriched with some notable frescos by Tresguerras. In the chapel of the Last Judgment, in addition to his striking frescos, is his painting in oils of

Our Lady of Carmen. Here also, representing him at the ages of 35 and 63 years, are portraits of this "Michael Angelo of Mexico," as Tresguerras is not inaptly called. In the church proper, but so hung as to be almost invisible unless the main doors are opened, is a strong picture by Nicolás Rodriguez Juarez, painted in 1695, and in perfect condition, "The Triumph of Mary." This was in the primitive church, and was rescued from the fire.

A very picturesque group of churches and chapels is that of which San Francisco is the centre. San Francisco was founded about the year 1570. The existing church, excepting the façade and dome, of later construction, dates from 1715. Its beautiful altars were erected early in the present century by Tresguerras. The adjacent quaint parish church, and the church of the Tercer Orden—in which the altars are by Tresguerras—both date from early in the seventeenth century, and both belonged to the Franciscan establishment. Within this group is the chapel of Dolores built by Tresguerras for his burial. The church of San Agustin, a block or two away from San Francisco, was founded in 1603. The existing church dates from 1610. As a whole it is not especially impressive, but the tower, built by Tresguerras, is strikingly fine.

Saving an interesting market, a theatre, and some few public buildings, there is very little to be seen in Celaya but its churches. But anyone with a love for the beautiful will find in the church of the Carmen alone a sufficient reward for the inconveniences which a pilgrimage thither involves.

Chihuahua. A city of 12,000 inhabitants, capital of the State of the same name, on the line of the Mexican Central Railway, 225 miles south of El Paso; 1,000 miles north of the City of Mexico. A tramway from the station passes the Casa Robinson (fare, 6¼ cents). Fare by omnibus, four *reales*. Carriages (by bargaining), two *reales* for each passenger. Trunks, by express wagon, two *reales* each. The least objectionable hotel is the Casa Robinson, an American hotel of the frontier type, but clean. Rates: $2.50 and $3 a day. At the Hotel de la Plaza the rate is $2 to $2.50 a day. The baths of the Santuario, reached by tramway (yellow car, ten minutes), are excellent. Rates: cold, 18¾ cents; warm, or tank, 37½ cents. Carriages may be hired in the hotel for $2.50 the first hour and $1 for each subsequent hour.

It is little worth the while of travellers going farther south to stop at Chihuahua at all. The market, set off in departments, is interesting—but not so interesting as many other Mexican markets; the old *paseo* is neglected and shabby, while the new *paseo* has no especial individuality. The one strong feature of the city is the very handsome parish church (sometimes styled, incorrectly, a cathedral) dedicated to San Francisco. This fine building was erected between the years 1717 and 1789, with the proceeds of a tax of one *real* on the half-pound of silver (producing, it is believed, the sum of $800,000) that was levied upon the product of the celebrated Santa Eulalia mine. The building is rather unusually high for its width, as is the case also with its towers, giving an effect of lightness and grace not often seen in Spanish-American architecture. It is admirably placed, so that from almost any point outside of the town its slender towers are seen rising against a background of low-lying hills and blue sky. Upon its richly ornamented façade are thirteen statues—San Francisco and the Twelve *Apostles*. In the recesses of the supporting arches of the dome are basso-relievos of the Fathers of the Church. In one of the towers may be seen a bell that was broken by a cannon-ball during the bombardment of the city by the French in 1866. Tradition tells that an inclined plane of earth was raised against the towers as they were built, up which was carried the material used in construction; and that this plane extended across the whole width of the plaza ere the work was done. The Church of the Compañia, a Jesuit foundation built under the patronage of Don Manuel de Santa Cruz in the year 1717; the Oratorio de San Felipe Neri, and the Santuario de Nuestra Señora de Guadalupe, also may be visited. In the last-named, at the end of the alameda, is a notable figure of San Ignacio Loyola. Other objects of interest are: The Mint, formerly the Hospital Real, in one of the tower rooms of which Hidalgo, Allende, Aldama, and Jimenez were confined during the time preceding their execution; the monument that marks the spot where these patriots were shot, July 31, 1811; the aqueduct, three and a half miles long, running for a considerable portion of this distance upon low stone arches, built in the latter part of the last century. An interesting expedition, requiring a full day, may be made to the Santa Eulalia mine. Permission to visit the mine usually can be obtained at the city office of the superintendent.

Chihuahua (meaning "the place where things are made"), anciently Taraumara, and later San Felipe el Real, was founded by Diego de Ibarra in the year 1539. It stands in the midst of a desolate, mountain-girdled plain; is built for the most part of *adobe*, and, in common with *adobe*-built towns, is picturesque rather than impressive. In former times this city was the seat of the considerable trade that was carried on between

Northern Mexico and the United States. Annual caravans passed between this point and Santa Fé, where an exchange of commodities was effected with the American traders, whose caravans came southwestward over the Santa Fé trail. After fighting the battles of Bracito and Sacramento, Colonel Doniphan's command occupied Chihuahua early in 1847 ; and thence made the memorable march southward to a successful junction with the forces of General Taylor.

Córdoba. A town of about 6,000 inhabitants, in the State of Vera Cruz, on the line of the Mexican Railway, 66 miles from Vera Cruz and 197 miles from the City of Mexico, at an elevation of 2,710 feet above the level of the sea. A tramway extends from the station to the town, a distance of about a mile ; fare, 6¼ cents. Barely tolerable food and lodging will be found at the little hotel. Rates, $2 a day.

Córdoba was founded by order (April 18, 1618) of the Viceroy Don Diego Fernandez de Córdoba, as a refuge station on the road from Vera Cruz to the capital. It was built upon the little hill of Xitango, in the fertile valley of the Rio Seco, and presently, as the centre of a rich agricultural region, became an important town. Sugar-cane was grown ; sugar-houses and distilleries were established ; tobacco was grown as early as 1756 ; a little later Juan Antonio Gomez introduced coffee and the Manila mango ; and within the present century plantations of cinchona have been set out. Natural products of the place are bananas, oranges, guavas, pineapples, granaditas, chirimoyas, and other tropical fruits. Since the year 1812, when the first decree emancipating slaves was promulgated in Mexico, the material prosperity of the town steadily has declined. But this very decline has increased its charming picturesqueness. Its rich luxuriance of tropical vegetation, its impressive mountain scenery, and its air of cheerful content with its condition of lost prosperity, combine to make it one of the most attractive little towns in Mexico. Happily, there is not much to be done here in the way of regular sightseeing. The church of San Antonio, founded by the Franciscans in 1686, the existing building completed in 1725; the convent, hospital, and church of San Hipólito, founded in 1793; the dilapidated and uninteresting house on the plaza in which Maximilian passed a night on his way inland from Vera Cruz; the little theatre; the market—the great market-day is Sunday, before noon—in which may be seen the Indian women from Amatlan, wearing coral and silver ornaments and a thoroughly Neapolitan head-dress—these are the sights of Córdoba. Any citizen of Córdoba will be glad to have a chance to mention the fact that here, August 24, 1821, was concluded the treaty, between General Yturbide and the Viceroy O'Donoju, that recognized the independence of Mexico. It is not probable that the citizen will add that in the damp, hot summers ague is common here, and that yellow fever occasionally appears; nor will it be courteous for the traveller to touch upon these unpleasant matters. It is well to keep them in mind, however, and not visit Córdoba later than the month of March.

Cuautla. A city of 11,000 inhabitants, in the State of Morelos, on the line of the Interoceanic Railway, 85 miles southeast of the City of Mexico, at an elevation of 3,500 feet above the level of the sea. The Gran Hotel de San Diego is just across the plaza from the railway station. Trunks may be sent across by *cargadores* for a *real* each; bags for a *medio* each. The rates at the hotel, from $2.50 a day upward, are high; but the food is unusually good, and the rooms, for a provincial hotel in Mexico, unusually comfortable. Very fair wines may be bought, but at extortionately high prices. There are fair baths in the city, and very good sulphur-baths a little east of the town, near the river.

There is very little to see in Cuautla in the way of old buildings. The parish church, dedicated to Santiago, a foundation of 1605, is quaint and interesting. The church and convent of San Diego, also a seventeenth century foundation, now are used as the railway freight and passenger stations. From the roof of the church a very fine view is had of the canefields and mountains beyond. An expedition may be made to the sugar Hacienda de Sta. Inés, a few miles away on the line of the railroad; for which a platform car, with a horse to draw it, may be hired at the railway station. A still finer hacienda near by is Coahuixtla, which may be visited on horseback. The Spanish-built portion of the town is rectangular and commonplace. The great charm of Cuautla is its tropical luxuriance and picturesqueness. The straight, unattractive streets need be followed but a little way to come into lanes, hedged with banana- and orange-trees, that go rambling away among gardens, and along which, half hid among the dense foliage, are scattered Indian huts. Everywhere is running water. East of the town is the river Xuchitengo, the nearly dry course of which, though dry only in the dry season, is spanned by a massive stone bridge, from which there is a view of the broad valley and the hills beyond, and the great peak of Popocatepetl towering in the north. Seen from this, the southern side, the snowcap is only a triangular tuft on the western slope.

Cuautla was conquered by Cortés, and was included *in his original* grant of lands. Subsequently it reverted to the crown. Its founding as a Spanish town dates from the establishment here of the Dominican mission in 1605. The town officially is styled Cuautla Morelos, in memory of its heroic defence by the patriot Morelos during the war of the Independence. The Royalist general, Calleja, attacked the town February 19, 1812, and was repulsed. He then besieged it in form. The siege lasted for more than two months and a half, and while neither force would risk an attack numerous skirmishes occurred during this period. Morelos sought to hold the town until the beginning of the rainy season, when the hot, wet weather certainly would bring sickness among the unacclimated troops from the highlands. But famine frustrated this plan. So short of food did the garrison become that a cat sold for six dollars, a lizard for two dollars, and rats for a dollar apiece. Unable to hold out, Morelos successfully evacuated the town. This heroic defence and successful retreat—leading to a series of brilliant assaults elsewhere by the little army that Morelos commanded—did much to inspirit the patriot cause.

Yautepec. From Cuautla the excursion may be continued to Yautepec, fourteen miles farther south and the present terminus of the railroad. In this delightful little town all the picturesque features of Cuautla are repeated, and are increased by advantages of situation which Cuautla does not possess. From this point horses may be taken to Cuernavaca (a ride of about five hours), and the return thence to Mexico made via *diligencia*.

Guaymas. A town of about 4,000 inhabitants, on the coast (Gulf of California) of Sonora ; the tide-water terminus of the Sonora Railway. There are two small *hotels* here—the Cosmopolitan and Central, of which the former is the more desirable. The rate at either is $2 a day. The food is of the country, but the traveller at least is sure of good oysters—for which the town is famous.

In common with the other towns of the west coast, Guaymas is built upon the shores of a land-locked bay surrounded by high hills—a veritable frying-pan in summer, but in the winter dry and pleasantly warm. The town is long and narrow, and is built for the most part of *adobe ;* a few houses are of brick and stone. Owing to its picturesque situation, and the picturesque character of a part of the country traversed by rail in reaching it, Guaymas is very well worth visiting. A still stronger attraction that it holds out is that from this point (see Coastwise Steam Lines) steamers ply regularly to La Paz, Mazatlan, San Blas, and Manzanillo ; thus affording an opportunity for an easily made expedition to these very interesting old ports, and along the beautiful west coast. This is not a trip to be made by persons in delicate health, for various inconveniences and some few privations are encountered by the way ; but sturdy travellers, with a liking for the quaint and a love for the beautiful, will reckon the gain in these æsthetic directions as outweighing the loss of personal comfort.

Lagos. A town of about 10,000 inhabitants, in the State of Jalisco, on the line of the Mexican Central Railway, 929 miles from El Paso and 295 miles from the City of Mexico, at an elevation of 6,100 feet above the level of the sea. A tramway (fare, 6¼ cents) extends from the railway station to the main plaza, within a block of which is the one hotel—the Diligencias, $2 a day. Trunks, by cargadores, for two *reales*. It is quite worth while to stop at this pretty little town for a day or two, solely for the sake of benefiting by Don Pedro's culinary *skill*. M. Pierre Pont is a Gascon, an old soldier, and a cook of noble parts. With a word of compliment in his native French to put him upon his mettle, he can be counted upon to produce dishes which will astonish even travellers with cultivated palates; while his sound red wine will warm their hearts. The importance that Lagos possessed, as the point of departure of diligences for Guadalajara and San Luis Potosí, now has passed away.

Maravatío. A town of 5,000 inhabitants, in the State of Michoacan, on the line of the Mexican National Railway, 138 miles from the City of Mexico. At the little Hotel de Diligencias rather remarkably hard beds and eatable food can be had for $2 a day. The town has a lake on one side of it and a sandy hill on the other, and so contrives to be both dusty and damp. Fevers are common, with diseases of a bilious type. In 1850 the town was ravaged by cholera.

Despite these drawbacks, this is an attractive little place. There is a pretty main plaza; two other plazas in the suburbs of San Nicolás and San Miguel; fountains afford a good supply of water; several of the churches are interesting, and the general effect of the irregularly built houses, with red-tiled roofs, is eminently picturesque. The parish church, dedicated to San Juan Bautista, a Franciscan foundation, is a large, cruciform, heavily built structure in which there are some interesting carved altars. Other churches worth visiting are the Columna, Nuestro Señor de los Herreros (Our Lord of the Blacksmiths), the Hospital, San Nicolás, and San Miguel—these last in the suburbs of the same names. The bridge that here crosses a tributary of the Lerma was built in the early part of the present century by the diligence company.

The primitive town, the little remnant of which is known as Maravatío el Alto, was about fifteen miles south of the present site, and was a Tarascan foundation—the eastern outpost of the dominion of Michoacan. Here the Spanish town was founded in 1535. In 1540 the land where the town now is was granted to the Viceroy Mendoza, and in 1541 the existing foundation was made. The oldest house in the town, dating from 1573, stands on a line with the grave-yard of the parish church. Pigs and sheep are raised hereabout in large numbers. The shoes made in Maravatío are celebrated for their excellence.

Mérida. Capital of the State of Yucatan, a city of 30,000 inhabitants, reached by rail from the port of Progreso. Wind and weather favoring, and time permitting, it sometimes is possible to visit this city while the steamer is discharging and taking in cargo. The railway has been built to accommodate the large and rapidly growing trade in henequin fibre, of which Mérida is the centre. The distance by rail is about 30 miles; the running time about two hours; the fare $1. In Mérida there is a little hotel, the Bazar, at which a fair Mexican meal can be had for six *reales*. There are very delightful baths. Three lines of railway extend for short distances into the interior.

A leisurely traveller, with a tendency toward antiquarian research, will do well to stop over a steamer at Mérida and make a trip of exploration to the ruins of Uxmal, sixty miles distant to the south.

Mérida was founded about the year 1542, after the conquest of Yucatan by the Montéjos, father and son—the latter succeeding to the command of the forces employed in this war of conquest that began in 1526. The more interesting buildings of the present city are its churches. The existing cathedral, succeeding a still earlier one, was completed in the year 1598, at a cost of

$300,000. The façade is ornamented by statues of Saint Peter and Saint Paul (the finely sculptured royal arms were covered with plaster in 1822), and is surmounted by a balustrade guarding a footway between the two towers. In the southern tower is a clock, made in London in 1731. The vaulted, carved roof is supported upon sixteen very massive columns, which divide the nave from the aisles; and above it rises a fine dome, also carved. The existing high altar, completed in 1762, is of wood, richly carved and gilded, and was surmounted originally by the royal arms; a tabernacle, erected a few years ago, although fine in itself, obscures the earlier work, and does not at all harmonize with it. From the chancel a passage-way leads to the curious circular choir in the body of the building, in which there are some good wood-carvings. Four handsome chapels and the sacristy are worthy of notice. Even in Mérida many persons believe that the church of San Juan de Dios was the primitive cathedral; this mistake arising from the fact that in the interval between the destruction of the first and the completion of the existing cathedral this church was used as the cathedral of the diocese. San Juan de Dios is a very ancient foundation. The existing church, with its adjacent hospital and monastery, was completed in the year 1625. The monastery and hospital are extinct, and the church has fallen into decay. The ex-Seminario de San Pedro, founded in 1711, is now used by the Legislature, and as a theatre. San Juan Bautista is a miracle-working church, or was in its early years. Very soon after the foundation of the city a plague of locusts came upon the land, and as a means of staying this plague—there being some uncertainty as to which saint had jurisdiction in the premises—lots were cast to find from what quarter aid should be asked: and the lot fell upon Saint John the Baptist.

Thereupon a mass was said to this saint, and the locusts disappeared. Then the church was erected, and for a long while the fields were safe. But the church was neglected as time went on, until the year 1618, when, on the eve of St. John, the locusts once more appeared, and in such quantities as never before were known. A vow then was made by the Governor and the Bishop to attend each year at a mass to be said in the church on the festival of St. John ; and since that time the locusts have been held in check. The church was rebuilt in the year 1771. Other notable churches are the Compañia de Jesus, the Candelaria, San Francisco, and Santa Lucia.

Saltillo. Capital of the State of Coahuila, a city of 10,000 inhabitants, on the line of the Mexican National Railway, 234 miles from Laredo, at an elevation of 5,200 feet above the level of the sea. Carriages may be hired at the railway station for two *reales*, for four persons or less. Trunks will be carried for two *reales* each. The Hotel Tomasichi, on the Plaza Mayor, is the least undesirable of the several bad hotels in the town. Rate: $2.50 a day. There are no hot baths in Saltillo. The baths of the Alta Mira are large tanks of cold water—well-sunned, however, and clean. The price is one *real* for each half-hour, including soap and towels. The baths of San Lorenzo, two or three miles from the town, are similar to those of the Alta Mira. The one good carriage in the town may be hired from Daniel Sada for six *reales* the hour.

The city lies close to the northeastern edge of the plateau, and its peculiarly agreeable summer climate causes it to be much resorted to during the hot months by the dwellers upon the hot lands below it to the east. It is especially famous for its manufacture of *zarapes*; there are cotton-mills in the neighborhood, and a considerable business is done in goat- and sheep-skins. There is a pretty central plaza, and a charming alameda. On a hill near the city is a fort built during the French occupation. Saltillo was founded in 1586, but was not made a city until 1827—at which time was added to its name that of the revolutionary heroine Leona Vicario.

Salvatierra. A city of 10,000 inhabitants, in the State of Guanajuato, on the line of the Mexican National Railway, 197 miles from the City of Mexico. The most desirable one of the three small hotels is the Diligencias—$2 a day. In former times the town was a small trading centre. Its only importance in a business way now is due to the large woollen factory established by Don Patricio Valencia. There are several churches worth visiting. The largest and handsomest is the parish church dedicated to Nuestra Señora de las Luces, built in the early years of the present century after designs by Tresguerras. It has a peculiarly fine tower. A fine stone bridge across the Lerma dates from a few years after the city's foundation.

Salvatierra was founded in the year 1643, in lands belonging to Don Andres Alderete and his wife, who received in return for their gift of a site an annual allowance of $2,000 from the royal treasury. They further stipulated that their foundation should be granted a charter as a city, and that it should be named Salvatierra in honor of the then viceroy. All of which stipulations were accorded in the royal order that issued in the year 1643. The city has been very hardly dealt with during the civil wars—as, indeed, has this whole region of the Bajío in which it stands.

Silao. A city of 15,000 inhabitants, in the State of *Guanajuato*, on the line of the Mexican Central Railway, *986 miles* south of El Paso and 238 miles north of the

City of Mexico. Reasonably comfortable and clean rooms can be had at the hotel at the railway station for six *reales* a day. Meals can be had in the railway restaurant for one dollar; or, rather better, at the little French restaurant just across the way for six *reales*. Coffee and bread at the railway restaurant costs two *reales;* at the French restaurant one *real*. This is the point of departure of the branch line, fifteen miles long, to Marfil. (See Guanajuato.)

The city now is of little commercial importance—although there are a few flour-mills here—but is decidedly picturesque. The parish church, dedicated to Santiago, was begun near the end of the seventeenth century and was finished in 1728. Its curious and beautiful wooden altars were replaced by the existing abominations in 1835. The most notable feature of the church is its slender, graceful spire. The church of the Señor de la Vera Cruz was built at the beginning of the seventeenth century, to house a Santo Cristo given in the port of Vera Cruz to certain Indians of Silao by Spanish missionaries. The figure is of *papier maché* or some kindred material, and tradition declares that it dates from before the Moorish conquest of Spain. Other churches which may be visited are the Santuario del Padre Jesus, built in 1798 and repaired in 1841; and the church of San Nicolás, sadly modernized in 1832. Silao was founded by Don Francisco Cervantes Rendon about the year 1553. It was made a town in 1833, and in 1861 a city.

Toluca. Capital of the State of Mexico, a city of 16,000 inhabitants, on the line of the Mexican National Railway, 45 miles from the City of Mexico, at an elevation of 8,600 feet above the level of the sea.

A tramway leads from the railway station, through the *Calle de la Independencia*—past a statue of Hidalgo with curiously twisted legs—to the pretty little Plaza Mayor. Fare, 6¼ cents. There are two hotels here—the Leon de Oro and the Gran Sociedad, neither very good. The rate at each is $2 a day; single meals, six *reales*. Excellent beer can be bought here for one *real* a bottle. There are good baths near the hotels.

The magnificent scenery on the way hither is the single and sufficient reason for coming up by the afternoon train—at which time are the best effects of light and shade—and returning on the ensuing morning to the City of Mexico. Even in the case of travellers who intend going to Morelia and Pátzcuaro, it is quite worth while either to start in the afternoon and continue the journey from Toluca on the ensuing morning, or to make the shorter expedition independently of the longer one—so exceedingly beautiful is the afternoon view.

Toluca has an air of newness and prosperity that is uncommon in Mexico, and that, while no doubt pleasant to the townsfolk, is not at all to the liking of travellers in search of the picturesque. Yet, in point of fact, this is one of the oldest Spanish settlements in Mexico. The site was included in the grant of the Emperor Charles V. to the Marques del Valle de Oaxaca, otherwise Cortés, and a settlement was made here before 1533. A few years later Toluca was made a town, and in 1677 it was made a city. The capital of the State of Mexico was removed hither in 1831. The State buildings, fronting on the trim Plaza Mayor, with its monument, were erected in 1872, upon the site of the house formerly occupied by Don Martin Cortés, son of the Conqueror. They are the finest buildings of this sort in the Republic. In the audience-room are preserved portraits of the governors of the State of Mexico. The Palace of Justice is in the building, partly rebuilt in 1871, of the convent of San

Juan de Dios. There is a handsome theatre, the Principal, another theatre, Gorostiza, and a bull-ring. In the suburbs is a pretty alameda—refreshingly uncared for—near which is the church of the Santa Vera Cruz, with a façade decorated with colored figures of saints, presenting an appearance much less devout than grotesque.

The parish church is the chapel of the Tercer Orden, pertaining to the former Franciscan establishment. The site for the Franciscan church and convent was given by the Matlalzinca chief whose Christian name was Juan Cortés. The primitive church, probably a slight building of wood, was replaced in 1585 by a larger structure of stone, and this, in turn, in the seventeenth century, by the church of which the large chapel of the Tercer Orden was a part. The church was razed in 1874, and upon its site a magnificent temple is in course of erection. Its completion bids fair to be in the very remote future, for in twelve years the massive walls have not been raised twelve feet. The existing parish church includes a portion of the church built in 1585. In a passage leading to it from a side street—a passage quite at variance with the present plan—may be seen an old arch, upon which is inscribed: "This gallery has not been straightened, to the end that this arch, and the two at the end of the sacristy, may be preserved; these being parts of the first Catholic temple that ever was in Toluca." The front of the church is carried up in an open gable—in the nature of an exaggerated Carmelite bell-gable—that is both curious and effective. The interior of the building is almost the only thing in Toluca that is not exasperatingly new. One other gratifyingly ancient article is to be seen in a side chapel (that was the *primitive church*) of Nuestra Señora del Carmen. This is a very curious little portable organ of Mexican manufacture—possibly the first organ made in America. In the same chapel is a very fine "Virgin and dead Christ."

A little more than two miles west of the city is the church of Nuestra Señora de Tecajic, in which is preserved a miraculous and miracle-working image, much venerated by the Indians—a picture, painted on coarse cotton-cloth, representing the Assumption of the Virgin. This shrine has been in existence for more than two centuries.

Near the city is the extinct volcano of the Nevado, known also by the primitive name of Xinantecatl. In the crater is now a lake, in the centre of which is a whirlpool. From the crest of this mountain—the ascent is comparatively easy—is a magnificent view.

Within a few leagues of Toluca grows the curious *arbol de las manitas*—"the tree of the little hands," so called because of the shape of its flower.

Tula. A town of 1,500 inhabitants, in the State of Hidalgo, on the line of the Mexican Central Railway, 50 miles (two hours and a half) from the City of Mexico. By taking the early morning train out, and the late afternoon train in, the traveller will have six or seven hours for sight-seeing. There is a little hotel, the Diligencias, in the town, at which an eatable meal can be obtained for four *reales*. It should be ordered, for the hour desired, immediately upon arriving.

Tula, anciently Tollan (meaning "the place of reeds," or, possibly, "the place of many people"), is believed to have been a Toltec foundation, and was an important Otomite town at the time of the Conquest. It was one of the first of the outlying towns to embrace Christianity, and its people were stanch allies of the Spaniards in extending their conquests. The special points of interest here are Toltec remains and the very curious ancient church.

At the Hotel de Diligencias a guide may be obtained to the ruined town. Cosme Luque, who worked under Charnay, will be the best guide for persons speaking Spanish. The way to the ruins lies along the road, shaded by great ash-trees, that leads to Ixmiquilpan, or the Cardonal; thence across the river Tula, and up the Cerro del Tesoro, where the *pueblo* examined by Charnay will be seen. The building is of uncut stone, laid in mud, and covered with a hard cement. The floors are coated with this same cement, of a ruddy tint. The largest room in the building is only about twelve or fifteen feet square. At the other extremity of the hill is another *pueblo*, larger than the first, and usually called the *casa grande,* or "great house." In this there are about thirty small rooms, built at different levels and connected by stairways. In the plaza of Tula are some interesting prehistoric relics, the more notable being a portion of a column and the lower half of a colossal statue. The baptismal font in the church is a remnant of Toltec work; as is also an inscribed stone near the church-door. Many of the houses in the town have set into their walls carved stones from the ruined *pueblos.*

A church was built in Tula within a year or two after the Conquest. The existing church, a Franciscan foundation, dedicated to San José, was begun by Fray Alonzo Rangel in the year 1553, and was completed by Fray Antonio de San Juan in the year 1561. It is built of a light-colored stone, and such is its massive appearance and great solidity—the walls are nearly seven feet thick—that it seems less like a church than a fortress. It was, indeed, primitively intended to be used both as a church and as a place of refuge from the assaults of the Chichemec Indians; a fact that accounts for its battlemented roof and the heavy wall surrounding it. The building is 192 feet long by 41 feet wide, and 82 feet high. The single tower is 125 feet high. The character of the stonework is exceptionally good. Two relatively modern chapels have been added to the original structure. The church contains a number of pictures which, less because of their artistic quality than because of their great age and quaint crudity, are exceedingly interesting. In the archives are preserved many manuscripts in the Mexican tongue. The convent, finished in 1585, is much decayed. In the cloister, now used as a military stable, still may be seen pictures illustrating the life of San Francisco. To this convent, in its early years, was attached the eminent Fray Alonzo Urbana (*obit* September 19, 1592), a most notable master of the Otomite and Nahuatl tongues. The atrium, surrounding both church and convent, is terraced above the present street, and is surrounded by a massive stone wall.

Salamanca is well worth a visit of a day, in order to see the very beautiful wooden altars, richly carved and decorated, in the church of San Agustin. Carriages take passengers from the railway station to the hotel for one *real* each; the fare by the omnibus is 6¼ cents. Cargadores will take trunks to the custom-house, and thence to the hotel, for one *real* each, provided this rate is arranged in advance. The little Hotel San Agustin is very primitive, but clean. Rate, $1.50 a day.

Irapuato an unimportant town, is the point of departure from the line of the Mexican Central Railway of the Guadalajara branch. A tramway extends from the railway station to the Plaza Mayor, passing the hotels Vargas and Guerrero. Both of these hotels are wretched. The rate at either is $1.50 a day. The best baths are those of Nuestra Señora del Carmen. Hot bath, 25 cents; cold bath, 12½ cents—prices which include soap and towels.

There are a few fairly good pictures in the town, including a fine Virgin of Guadalupe, by Cabrera, in the church of San Francisco, and some curious portraits in the sacristy; in the Parróquia (east side chancel) a tolerably good "Virgin of the Apocalypse," by Tresguerras, and some interesting portraits in the ante-sacristy; in the Soledad (ante-sacristy) a very charming "Vírgen de la Purísima," decidedly in the style of Cabrera, and possibly his work.

XXVI. GUADALAJARA AND SAN LUIS POTOSÍ.

Guadalajara. The railway station, near the Jardin de San Francisco, is within a few blocks of the Plaza Mayor; to which a tramway extends. Carriages may be hired for four *reales*; trunks will be carried by cargadores for a *real*—though they will demand two. Of the several tolerable hotels may be named the Cosmopolita, Nuevo Mundo, Hidalgo, Progreso, and Humboldt—of which the Cosmopolita ($2 a day) is the most desirable. An excellent system of tramways, centring in the Plaza Mayor, renders all parts of the city easily accessible; and a line also extends into the northern suburb of Mezquitan. In the plazas of the Aduana and Le Soledad carriages may be hired at four *reales* the hour: a rate that is increased on Sundays and feast days to six *reales*. A carelessly prepared, but useful, map of the city, costing one dollar, may be bought in the shop of Eusebio Sanchez, Calle de la Aduana, No. 4. In the market of the Plaza de Toros may be bought the pottery for which Guadalajara is *famous.*

Site and Characteristics. Guadalajara, capital of the State of Jalisco, is a city of about 90,000 inhabitants, on a branch of the Mexican Central Railway, 380 miles northwest of the City of Mexico. It is built in a pleasant valley, abundantly watered, and has an elevation of 6,100 feet above the level of the sea. The climate is mild, the mercury rarely falling below the freezing-point, and maintaining an annual mean of 70° F. The city is about two miles across in all directions, and is divided by the little river San Juan de Dios into two parts ; of which parts the western is much the larger. It is regularly laid out and, excepting in the neighborhood of the Jardin de San Francisco, the streets cross each other at right angles ; but it is broken by the picturesque windings of the river, and is rendered still more pleasing by its many well-shaded and flowery public parks. The dwelling houses, for the most part, are of a good sort, many of them handsome ; the shops wear a comfortable air of opulence, and the churches and public buildings are unusually fine. The suburbs abound in pretty gardens. In the northwest quarter is the charming Alameda ; and extending from this point southward, along the banks of the river, almost to the Garita de Mexicalcingo, is the delightful Paseo, shaded by great elms. Other public resorts of this nature are the Parque Alcalde, the gardens of San Francisco and Escobedo, and the Calzada de San Pedro—this last much used as a *paseo* during the rainy season. The general effect of the city is exceedingly blithe and agreeable ; and the traits of its inhabitants are in keeping with its cheerful air—for more lively, energetic, intelligent, and agreeable folk than the citizens of Guadalajara are not to be found in all Mexico.

Manufacturing is carried on to a considerable extent, and the city is of commercial importance as a distributing centre for a large area of country. Among the more important industries are the making of cotton-cloth, silk, rebosos, stockings, fine pottery, glass, ice, cigars and cigarettes (the exceptionally good tobacco grown about Tepic is manufactured here), musical instruments, leather and leather goods, and matches. There are several large printing and lithographing establishments.

An admirable public school system is maintained. Among the more advanced institutions of learning are the Instituto de Ciencias, the Liceo de Varones, the Liceo de Niñas, the Seminario Conciliar, and the Escuela de Artes (manual training school), founded in 1841.

Public Buildings. The Palacio de Gobierno, fronting upon the Plaza Mayor, is a handsome structure erected in the year 1859—replacing the earlier building, destroyed by fire, that dated from the year 1643. Here are housed the several departments of the State government. The Casa Municipal, on the south side of the Plaza Mayor; the Casa de Moneda (mint), founded in 1811, the present building opened January 24, 1824; the Biblioteca Publica, containing about 24,000 volumes, opened December 18, 1875; the Hospicio de Pobres, founded in 1803; the vast Hospital de Belen, founded in 1791; the admirable Casa de Caridad—where is maintained an admirably conceived and well-applied scheme of practical charity—founded in 1864; the Penitenciario, founded in 1843, arranged to inflict penance upon nearly 3,000 criminals at once: these are among the more important of the public buildings of the city. The chief market, especially well stocked with fruit, is in the Plaza de Venegas, or Independencia; here, and in the markets of San Juan de Dios and the Nueve Esquinas, with most picturesque adjuncts, provender of all sorts is sold. The fine Teatro Degollado, projected by the then Governor of the State, Don Santos Degollado, in 1855, was begun March 5, 1856, and in 1866—being still unfinished—was opened by the celebrated Mexican *diva*, Peralta. The house has five tiers of seats and is handsomely decorated. Other theatres are the Principal, Apolo, and Circo del Progreso.

Churches. The See of Guadalajara (erected into an Archbishopric, March 16, 1863) was founded July 31, 1548, under the invocation of the Holy Virgin Mary and the Apostle St. James—at which time the cathedral church was a little building, thatched with straw, that had cost to erect (as contemporary records show) but twenty dollars. The first stone of the existing cathedral was laid by Bishop Ayala, July 31, 1571 ; and the completed building was consecrated February 19, 1618. The broad façade, in which is a clock, is flanked by two fine towers, much injured by the earthquake of May 31, 1818. In one of these towers is a bell, the Campanita del Correo, which is struck only when there is to be announced to the citizens some fortunate event of great importance. Another bell, San Clemente, was rung in former times (after the shattering by lightning of the lantern of the dome) to ward off the thunder-storms which in summer rage hereabouts with great violence. But the mission of this bell is ended now, for the cathedral is well supplied with lightning-rods. The building, entered by three doors in the front, contains ten side altars, and a high altar of marble and bronze adorned with life-size statues of the four evangelists, that has replaced the former high altar of silver. The choir was moved to the western end of the nave in 1827. *Adjoining* the cathedral on the south is the Sagrario, *begun in* 1808 and completed in 1843. It is a handsome building in the form of a Latin cross: the façade adorned with statues of Faith, Hope, and Charity, the interior finished in the pseudo-Greek style.

In addition to the cathedral and Sagrario, there are twenty-seven churches in the city and suburbs; and two new churches, Los Dolores and San José, are in course of erection. Especially worth visiting are the Cármen, San Francisco, San Agustin, La Merced, Santa Mónica, La Compañia, Nuestra Señora de Aranzazu, and Nuestra Señora de Belen.

History. In the year 1530, in the course of the expedition made by the Oidor, Nuño de Beltran Guzman (see p. 469) for the conquest of the northwest, the Spaniards penetrated into Jalisco and gave to this region the name of Nueva Galicia. Here, in the year abovenamed, the Captain Juan de Oñate founded the Villa del Espíritu Santo de Guadalajara—which name was given to the town in compliment to the Oidor, whose birthplace was the Spanish city of Guadalajara, in New Castile. But the site then chosen proved to be undesirable, and a year or two later the town was translated to the valley of Tlacotlan (this place being selected not by the free choice of the townsfolk, but by order of the Oidor)—where, by a royal cedula of the Emperor Charles V., dated November 8, 1536, it was granted a coat of arms as a city. But this second site, never desired by the townsfolk, became the more distasteful to them the longer that they remained in it; and especially because they were exposed to the frequent and cruel assaults of the wild Indians. Yet they dreaded to move for fear of the wrath of the Oidor—although that functionary had been recalled to Spain to stand trial for his many crimes. While the men of the town, being in council together, debated what they should do in this case (as the historian, the Licenciado Don Matias de Mota Padilla sets forth), a certain brave woman named Doña Beatriz Hernandez, who had listened impatiently to their faltering words, broke in upon them, crying: "Look at these fellows who are going on with questions and answers, and never coming to a point! The King is *my* master! what has Don Nuño to do with us?—he who has been the cause of all our troubles. Let us go where it is good for us to go, without asking leave of Mr. Guzman or Mr. Anybody Else—only of our master, the King!" And then, with one voice, they all shouted: "Well spoken! Let us do as Doña Beatriz has declared!" So commissioners were appointed to choose a site, and these decided upon a fair valley that in the Indian tongue was called Atemaxac; and eight days later all of the townsfolk went out together, in good order, and in that fair valley made they thenceforward their home. In which spirited fashion was the present city of Guadalajara founded, in the year of our Lord 1541.

San Luis Potosí. A tramway (first class fare, 12½ cts.) extends from the railway station to the main plaza. Carriages to hotel may be hired for two reales for one; four reales for two, three, or four passengers. Trunks will be carried by cargadores for two reales. The more desirable hotels are the San Fernando and San Luis. Rates: $2.50 a day. Carriages may be hired for four reales the hour between 6 A.M. and 6 P.M.; six reales the hour between 6 and 8 P.M.; one dollar the hour after 8 P.M. Two lines of tramway extend from the Plaza Mayor (one through El Axcala) to Santiago, and there connect with a line to El Saucito. Fare (first class) to *Santiago*, 12½ cts.; Santiago to El Saucito (only second class cars are run), 6¼ cts. Tramways extend also to

Guadalupe and to Tequisquiápan, fare (first class) to either point, 12½ cts.; and to the baths at La Soledad de los Ranchos, fare (first class), two reales. The best baths in the city are the Susec and Jordan. Rates: cold or plunge, two reales; hot or shower, four reales; Russian or Turkish, six reales.

Site and Characteristics. San Luis Potosí, capital of the State of the same name, is a city of about 40,000 inhabitants on the line of the Mexican National Railway, 477 miles south of Laredo, and 362 miles north of the city of Mexico. It stands in the midst of a broad valley, formed by the outspreading of the Cordillera; is regularly laid out, and contains a number of handsome edifices. Among these are the State Capitol; the Alhóndiga; the mint (in which about $3,000,000 is coined annually); the Lonja Mercantil; the State Museum; the Library, containing upward of 70,000 volumes; the Teatro Alarcon; the State College (Instituto), and the Hospital. The city is ornamented by numerous plazas and plazuelas, and is abundantly supplied with water by means of an aqueduct.

Churches. The cathedral, formerly the parróquia (the See of San Luis was erected by a Papal bull of August 30, 1854), faces the Plaza Mayor—an imposing building, the façade in the Churrigueresque style, with handsome towers; the interior a nave and aisles, with altars of cut stone. Other interesting churches are: San Francisco, San Agustin, La Merced, Guadalupe, and El Cármen. In the last named are several notable paintings, including illustrations of the lives of Santa Teresa and San Elias by Vallejo, and a Dolores by Tresguerras—who also designed the high altar.

History. The Franciscan mission of San Luis, Rey, was founded by Fray Diego de la Magdelena, in the year

1583; and at the same time a military post was established here under the command of the Captain Caldera —a soldier toward whom the neighboring wild Indians were well affected, because he himself, by a Spanish father, was the son of an Indian woman who, among her own people, had been held in great esteem. "To Fray Diego came secretly an Indian chief, who loved greatly that venerable father in God, and discovered to him in the near-by Sierra a very rich mine—which was the San Pedro mine, afterward most famous. Then this blessed monk, desirous that the King our master should possess this treasure, and that the wealth thereof should quicken with a larger life the missionary work among the barbarians, gave to Captain Caldera (having thereto the Indian's consent) notice of what the Indian had told him. So was discovered the treasure-producing Cerro del Potosí; to which this name of Potosí was given because both the configuration of the mountain and the greatness of the riches stored there, made that place resemble the mines of Potosí in Peru." By a royal order that issued in 1666, the town of San Luis Potosí was raised to the rank of a city.

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